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UNITY

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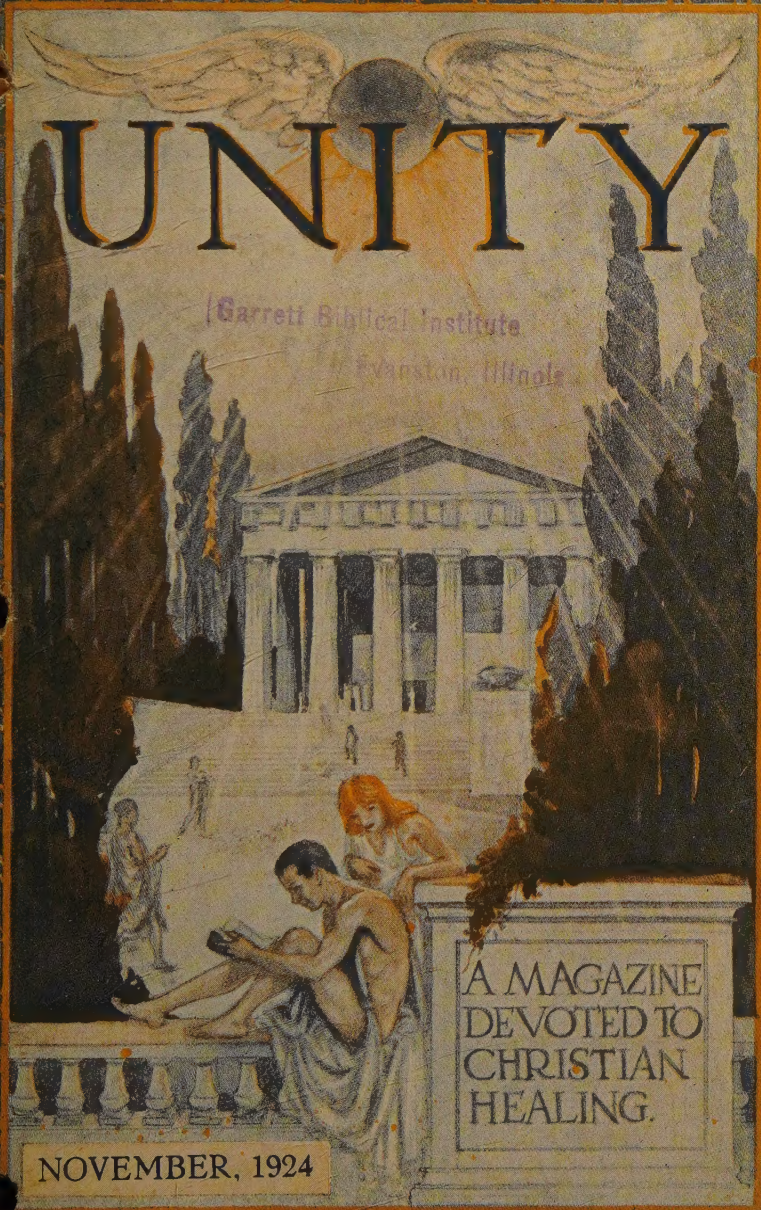

A MAGAZINE DEVOTED TO CHRISTIAN HEALING.

NOVEMBER, 1924

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UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

A monthly magazine issued the first of the month by
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CHARLES FILLMORE AND MYRTLE FILLMORE, *Editors*

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Unity is a handbook of Christian healing and Christian living.

The purpose of Unity is not to found a new sect, but to give the people a practical application of what they already have through their church affiliations. Unity stands independent as an exponent of Practical Christianity, teaching the application of the doctrine of Jesus Christ in all affairs of life; explaining the action of mind—the connecting link between God and man; how mind affects the body, producing discord or harmony, sickness or health; how it brings man into the understanding of divine law, harmony, health, and peace, here and now.

Unity is also the organ of the Society of Silent Unity, an organization through which an immense amount of help is being extended to suffering humanity everywhere. No matter how desperate a case may be, the Society of Silent Unity will take it.

Believing in the innate honesty and justice of all men and women, we receive voluntary offerings for all our ministrations. No demand for money, no charge against any one, has been made in the more than thirty years of our existence.

If you or your friends are sick or unhappy, in poverty or financial difficulties, or in trouble of any kind, write or telegraph to this Society, and you will be given our ministry at once. All correspondence is confidential.

Send all requests for help to *Society of Silent Unity*, 917 Tracy, Kansas City, Mo.

PRAISE

Praise ye Jehovah.
Praise ye Jehovah from the heavens:
Praise him in the heights.
Praise ye him, all his angels:
Praise ye him, all his host.
Praise ye him, sun and moon:
Praise him, all ye stars of light.
Praise him, ye heavens of heavens,
And ye waters that are above the heavens,
Let them praise the name of Jehovah;
For he commanded, and they were created.
He hath also established them for ever and ever:
He hath made a decree which shall not pass away.

—*Psalms.*

THE JOY OF OBSERVING THE LAW

Extracts from an address given by Charles Fillmore, before the Second Unity Conference. Mr. Fillmore followed his custom of making his Sunday morning address a metaphysical interpretation of the International Sunday School lesson for the day (Nehemiah 8:1-12.)

THE BIBLE is a book of initiation. According to its historians the Old Testament was written especially for the children of Israel, but spiritually "the children of Israel" cannot be restricted to mean only the Hebrew race of four or five thousand years ago. God must have had other people than Hebrews in his flock, as Jesus Christ had, and this book, if it is what it claims to be, must have been written for all people who attain a certain degree of understanding of spiritual law.

The Bible is a ritual of initiation into higher states of consciousness, an aid to development along definite lines, from the natural animal man to the mental and spiritual man, and Christian metaphysicians so study it. Jesus Christ said that some take the kingdom of the heavens by violence. But when the law is invoked, when we begin to understand ourselves and how to repent of our sins as taught by John the Baptist, we enter into the kingdom of the heavens naturally and easily.

Every one of us has a recording faculty. The scribe, Ezra, in our lesson today, represents the recording faculty within each one of us. When we get to the spiritual depths of our being we find that Truth, as it was recorded in our souls in the beginning, unfolds, and we arrive at conscious understanding. But we have to give attention to spiritual development; we have to study the ritual, study it spiritually, not merely as history. So in our interpretation of today's lesson we would call your attention to the fact that

we consider the Bible an up-to-date book, a book which tells us just where we are in soul development.

The lesson relates that the books of Moses, the Pentateuch, had been lost to the children of Israel. That situation represents a state of mind in which man forgets that there is a divine law. In this state he lives wholly in personal consciousness; he lives for the pleasures of sense; his world is encompassed by a five-fold scope of activity; he knows nothing beyond what he can taste and smell and see and hear and feel. The children of Israel wandered into this condition; in it they often forgot the divine law.

The man hampered by sense consciousness asks: "Why doesn't God write his law in plain language instead of in symbols?" The sense man wants the law written on the wall; he wants it written on the sky so that he can read it in his own language. But there are many languages and if the law were written on the sky in English could everybody read it? You say, "No." Then the method of expounding the law by writing it on the sky in English would not meet the needs of all people. So symbols understood by all races of people are used and each interprets in his own tongue, according to the light within him. We are told that in the latter days (mature understanding) the law will be written upon the hearts of men, so that their minds will know it; then every one will understand the ideas which the symbols represent.

When are these latter days to arrive? The date of their coming will not be dependent on time; they come when man begins to develop his innate spiritual understanding. Then he recognizes the law; he begins to see that there is a divine plan, that there is a divine inspiration, not only for great prophets and seers, but for every man and for every woman who will search out and call upon the divine Lawgiver.

When we take up the life of the Christian and

follow Jesus, we are in the regeneration. We are initiates, and we should discipline our thoughts; we should know how to observe the law. If we do not know how to observe the law we shall fall short; we shall be sinners; we shall miss the mark of the high calling in God, which is Christ in us, the hope of glory. In other words, we are aiming—and it is the great aim of every man and every woman—to develop the Christ consciousness, because that is the only thing worth while.

All successes that you might have in an intellectual, a physical, or any other way, would fail in the end if you had not yet become acquainted with the real man, if you had not ascertained, if you had not acquiesced in your own spiritual growth.

Here is your opportunity; the law is again explained. In this lesson the children of Israel are symbolically represented as gathered together in the open place, at the water gate. This means that we are to get our thoughts together in an open, receptive state of mind. It means that we are to gather all our forces and thoughts together and open the whole consciousness to a freer, wider range of thought. Many of us are confined, narrowed down to the little things of our daily lives. We must learn to think in a universal way.

Astronomers tell us that they become religious just through beholding the wonderful expanse and depth and breadth of the heavens. The heavenly systems are so wonderful, so sublime that those who study them cannot help but believe that there is a Divine Mind back of creation. They get into the broad place by the water gate. That place exists in every one of us. The water gate represents the outflow and the inflow of life—but it is negative life. Water always represents a negative state of mind, but it also represents a cleansing state. A vision or dream of water is a good

sign for the unpurified. When you in your visions and dreams have to do with streams of water, that means that something good is going on in your consciousness, that you are on the verge of, if not already in, the cleansing processes of the soul.

Are you reading out of the law, and are you understanding it? The Israelites were gathered together, we are told, as one man. What is the "one man" in which we should always be gathered together? It is the higher self, the ideal man, the Christ. The higher self of man is identified in all religions. He is the ideal whom we all are seeking. Jesus of Nazareth exemplified and demonstrated this man ideal and we worship and follow him. The higher man exists in every one of us, and, in all our meditations, in all our prayers, in all work with Spirit within us, we must gather ourselves together in the consciousness of that one man. In the consciousness of his Super-self, Man is more than man, even greater than God's child. John says: "Now are we children of God, and it is not yet made manifest what we shall be." Jesus Christ said: "Is it not written in your law, I said, Ye are gods?" He also said: "I am the light of the world," "Ye are the light of the world." So we have good authority for our assumption that we are sons of God and joint heirs with Jesus to all that exists in the Godhead.

One cannot diagnose his own case by appearances and by his sense feelings. You have been feeling in sense consciousness; now, feel spiritually. Man is the ideal of Creative Mind. Begin to see yourself as good, pure, perfect, and lo, that ideal will begin to express in you and you will be saved from your sins.

Our text records that the gathering of the Israelites was on the seventh day of the seventh month. The days mentioned here represent degrees of soul and spiritual realization. The initiate into regenerate life

develops step by step, degree by degree, or from day to day, as it is symbolically expressed. Jesus said: "Destroy this temple, and in three days I will raise it up." He meant that he would go through the three degrees or steps necessary to the raising of the temple, his body.

The work of lifting up the Adam man is wholly within ourselves, yet above ourselves—"over all, and through all, and in all." The Superman is potential in the human or Adam man. The Superman must be built up in Adam consciousness as one builds a house from prepared plans. We find in the natural life that we can fulfill our ideals by persistently looking at the goal and striving in all ways to reach it. The same law is at work when we strive to put on Christ, but our efforts are intensified because we are working with spiritual dynamics.

Ezra, the priest, read out of the book of the law. There is a right understanding of divine law in the mind of every one of us which would serve us well if we would call it forth, but we do not always call it forth; we do not read out of the law. We have neglected the commandments which were registered in man's spiritual nature in the very beginning. The law (Moses) represents the innate understanding of both the natural and the spiritual law, which has been engraved on the tablets of the memory of spiritual man by the great Lawgiver. To personal consciousness the law comes and goes. Christians believe themselves converted, yet later they may backslide and fall away and forget God; then the law comes to them again. Some word or sermon or piece of literature will again awaken in them their spiritual consciousness, and then they will be grief-stricken to find that they have strayed so far away from the divine law. Remorse will come upon them, as it did to the Israelites in this lesson.

When Ezra read the law the people saw how far they had fallen short of its fulfillment, and they began

to weep and wail over their shortcomings. The question arises: What should we do under such circumstances? Should we allow remorse to have any place in our minds when we see that we have been sinners? Metaphysicians get a great lesson from this; they find that grief is one of the hardest propositions that they have to meet. People who grieve—it may be over the death of their friends or over the loss of their property or over their own ills—suffer many ills of body. Grief affects the eliminating organs, and through them, the whole organism. Asa was sick in his feet (dropsical); he appealed to the physicians—and "Asa slept with his fathers." That will be your experience if you persist in grieving. Rejoice when you understand the law. Do not grieve over your sins. Grief never helped any one; on the contrary, grief depletes and depresses the whole man. Metaphysicians find that dropsical conditions are caused by grief. Nearly all great men who are disappointed in their political ambitions die of diabetes or Bright's disease. Run over the list of the men who have been disappointed by their failure to become president of the United States, and in nearly every case you will find that they died of some disease of the eliminative organs.

A dissatisfied, guilty feeling always comes to people at a certain stage of their soul unfoldment if they have disregarded the divine law. But sooner or later the time will come when the divine law will be revealed to them by the inner scribe (Ezra), and they will be brought to a fuller realization of how great their sin is. Then remorse and guilt and a feeling of discouragement and depression will assail them. What should they do in such cases? Ezra said: "This day is holy unto Jehovah your God; mourn not, nor weep." Paul said: "Rejoice in the Lord always: again I say, Rejoice." Every Christian should rejoice, it makes no difference how he may have fallen short.

Busy yourself with your overcoming; do better than you ever have done before in following the law of Jehovah God when it is revealed to you. Grieving and groaning over shortcomings, losses, disappointments, are responsible for many ills of mind and body.

The one panacea for all losses of whatever character is the understanding of the divine law. Losses of any kind are eventually made good to those who understand and trust the divine law of compensation. Patience is the essence of trust in the divine law of justice. Loss of earthly possessions makes the heart sick because we have loved the possessions. Love of things is sinful.

What do the transient possessions of these transient years amount to? They come and they go, and the most careful find their riches easily slipping away. Fill your mind with rich ideas and you will have treasures in the heavens—not in some far-away place where you are going after you are dead, but right here and now. Jesus Christ said, to those who claimed that they had left all to follow him, that they should have here in this time houses, lands, fathers, mothers, and life everlasting.

Grief-stricken persons are constantly asking how and where they again will meet their loved ones who have died. They grieve because their consciousness is compassed and enthroned in materiality. The only adequate answer to their questioning involves a larger understanding of spiritual things on their part. Their love was cast in material molds and when the molds were broken, those who loved the material forms were broken with them. If these persons will enhance their spiritual values the bonds of personality will loosen and it will be apparent that what seemed separation was of the body and not of the soul, the affections, the real enduring things of God.

We are living in one universal life. Nobody really dies—in the sense that death is the reality that it

appears from a physical viewpoint. The fact is that if we are Christians and are really initiated into the Christ Spirit, where we overcome all things, we shall not even taste of death in appearance. That was the great message that Jesus Christ brought to the world, but it has been almost submerged in materiality. We have twisted the truth; we have said that we are going to be with Jesus after we are dead. We talk about death as if it were a reality, and we say: "Nobody can overcome death." If one should come today and claim that he would overcome death, he would be laughed to scorn. Why? Because we all have fallen into the negative state of mind. We stand at the water gate in the broad place, without the right understanding of the law, until Ezra, the scribe, the reader of the law, tells us that it is written in the Scriptures that the first great enemy and the last great enemy is death. Death came into the world through sin. Sin means missing the mark, falling short of the divine law. God did not create man to die.

My body is not disintegrating. Why not? Because I am believing in God's life in me; I am affirming that life. I know that if I follow Jesus Christ in this respect I shall overcome death. I know that it is incumbent upon me to enter into realization of the eternal life in the body and to teach the world that it is possible to overcome the great and last enemy, death.

You are to enter into understanding of the law and rejoice. Do not grieve about your past. Do not look at yourself as you appear, but look at yourself as God sees you. Affirm that you are the son of the living God, that you are the daughter of God, that in him you live, move, and have your being. Banish all grief, all remorse, all sense of guilt, of loss. Your sins are forgiven; you are free from the old mortal law the moment you accept Jesus Christ and his salvation.

THE BOND OF PEACE

FRANCIS J. GABLE

HE ELEVENTH day of November is given special recognition throughout most of the world as the day on which the armistice was signed after the World war and on which peace was reëstablished between the nations of the earth. A large part of the world today is talking about peace, rejoicing that a tremendous step toward peace was taken on the day on which the world's greatest war was concluded, but it is pathetic that most of the world is talking about peace as something that merely happens, as something to fight for. Many men imagine, while they are engaged in combat in great wars, that they are fighting for peace; as though we killed to bring life, as though we froze to make heat; as though we darkened a room in order to make it light.

Peace is not something to struggle for and to fight for; it is something that is individual; it is something that is resident in every child of God. Peace is a bond or an obligation that every child of God owes in several ways. In the business world we like to say of an upright, honest man that his word is as good as his bond, knowing that his bond is something that will be discharged to the last penny. We understand a bond to be something of a precious nature, an indenture that represents an obligation that is going to be paid even to the last effort and to the last available asset of him who signs such a bond.

As we learn to understand peace in its highest meaning, we find that peace is a bond, a debt, a great obligation, which every individual owes first to God, because man's first debt is to manifest the image and likeness in which he was made. Men often picture themselves as in a mirror; they rather like the picture

and they begin to describe God in terms of their own personality. In other words, they try to make God in their image and likeness instead of trying to be the image of God. Such error thinking emphasizes our obligation to know something of what God is.

One of the first impressions that comes to us after we realize the omnipresence, the infinite nature of God, and the fact that God is love, is of the peace of God that passes all understanding—something infinite, so far beyond the ken of the outer man that man's intellect can only attempt to grasp it. But deep in man is implanted the Spirit of the Almighty, and the inspiration of the Almighty gives him understanding by which to know what infinite peace is. In that inspiration we realize our obligation to show forth the image and likeness of peace itself, to all our fellow creatures.

We show forth peace by the thinking that underlies our words and our acts. Our words and our acts must be carefully considered, must be governed and controlled so that no word or act that we send forth will show our world a wrong picture of the infinite peace that dwells forever within ourselves. It is a personal obligation that no one, except the individual who recognizes it, can repay to God.

Many men do not recognize the personal responsibility that is involved in this debt. No man can, through another, discharge his obligation to God to manifest peace upon the earth. He cannot delegate this duty to a healer, to a leader, to a school, or to a teacher. It is something so peculiarly individual that each one must work it out in his own way. God has given every opportunity to pay this debt; he gives us ample time, and he assists us in every way—but each one must pay it for himself.

We owe a bond of peace, that we have signed by virtue of our willingness to live among our fellow men, a bond of indebtedness to everybody that we

contact. We owe it not only to the ones with whom we associate in our homes and in our business houses, but to all people throughout all the world. No man can live to himself. The very fact that he recognizes his sonship with God presupposes that he must recognize the sonship of all the other children of God, and because of such recognition he owes to all his brethren a bond of peace, an obligation that was placed upon his soul when he was made in the image and likeness of God.

Every man must discharge this obligation for himself. No one can lend him the means wherewith to discharge this obligation; each must produce payment from his own consciousness of an indwelling God.

How are we to discharge the obligation of peace that we owe to our fellow men? In the first place, instead of hoping and wishing that our fellow men would act more peaceably toward us, that they would act in a more civil and more courteous manner at times, we must forget how they act toward us. We must forget any possible obligation that may be due us from them, and we must let our own debt of peace to them loom large in our minds. We must speak to them in a peaceful manner.

One who becomes involved in a controversy with another person may find it very difficult to speak in a peaceful, poised manner. His whole human nature —and by human nature we mean that nature which man has built around the real of him—may urge him to give back an angry answer to the word that has come to him in anger; he may want to give the other person "as good as he sent." But that would not be manifesting peace. The individual is prone to say: "I must defend myself; I must not let others run over me, or permit myself to be imposed upon; I must stand up for my own rights."

We can stand up for our own rights most forcibly

by discharging our obligation of peace to the individuals to whom we talk, whether in our own family circles or in our business relationships. No matter what any one says or does to us, we cannot afford to be small enough to discharge anything but our lawful obligation of peace toward him. We cannot afford to be less than children of God in the things that we say to our fellow men. We may not like the things that our fellow men are manifesting, we may think that they are working against us; but we are told: "Judge not according to appearance, but judge righteous judgment." The only righteous judgment that we can have of any individual is that he is a child of God, and the only word that we as children of God can speak to other children of God is a godlike word; the only act that we can perform in regard to them is a godlike act.

It is in little actions in our everyday association with people that we must discharge the bond of peace into which we have entered. We should keep peace with all God's children because we recognize our own sonship to God.

Then, as an individual responsibility, we must recognize that we owe a bond of peace to ourselves. A great many men want peace in the world and they talk for it and write articles about it and subscribe to various pledges to help bring it about, yet they forget that peace in the world—great as the world may be and small as they may think themselves to be—must begin with themselves. What would you think of a group of people who demanded that the state or the nation pass a law requiring every individual in the state or nation to wear a specified kind of clothing, and, after a great deal of effort to get the law passed, these people should refuse to wear the kind of clothing that was prescribed? What do you think of persons who advocate one thing and

practice another? Suppose these same persons demanded other laws, and the moment the laws were passed they refused to subscribe to them or to recognize them? You would say that such persons were inconsistent and that they were not good citizens. Yet it is possible that we all might be included in this list of poor citizens. Virtually every individual will say: "I want peace in the world; I want this nation of ours to be at peace; I want it to remain peaceful and poised and calm in spite of all the antagonism, all the strife that there may be in the universe." But what is each individual doing in his own consciousness, in his own mental machinery, to bring about the peace that he is demanding on a national scale? A nation is composed of individuals and the instant the preponderance of thinking in those individuals says, "War," peace ceases to be, and war takes its place. On the other hand, whenever the preponderance of thinking of the individuals in a nation is for peace, there is no power in the universe that can bring less than peace to that nation.

The man who is not poised in mind, in body, in affairs, who is not aware of his oneness with God, is not a proper subject to advocate national peace. He will not give the example of peace to his nation and to the people who live in his nation. If you are disturbed in yourself, if the organs of your body are not at peace with one another, or if you are not at peace in your own mentality, you are no fit advocate of peace on the external plane. The thing that you build up within yourself will surround you in the outer. If you have not built peace within your own consciousness, if you have not realized within yourself the peace of God that passes all understanding, you cannot hope to have peace manifest in your outer affairs. The inner thing that threatens your peace may be only a little disturbance at first. The various

parts of your body may be warring one against the other, or you may have been led hither and thither by emotions and passions until you have failed to find peace within yourself. You may have thought: "It does not amount to much; it is purely a personal affair, and it does not affect the things about me." But after a while a person near you will send back a reflection of that which you have radiated to him. The thoughts that go out from you will bring back other thoughts after their own kind, and you will be in a constant state of inharmony because you were not poised and peaceful within. That condition vibrates from you to others and if others do not, by positive thinking, shut out the negative thoughts that you have sent forth, the whole nation becomes possessed of an unrest and a desire for change, a desire to use force, a desire that reflects the thinking that the individuals of the nation have been doing within themselves. The inevitable result is war.

You may think that among a hundred and ten million people you have little influence upon the peace of this great country of ours. You should not underestimate the influence that a child of God may wield. You may place a low valuation upon your own little human influence among so many other humans, but when you recognize that you are a part of a tremendous whole, that as a child of God you are endowed with all the peace-making qualities of the Father of peace, you will know that your influence is tremendous. Unless you calm yourself and become poised in Spirit, unless you let the peace of God that passes all understanding occupy your mind and heart, through Christ Jesus, you are not living up to your possibilities as a child of God.

On Armistice day it is fitting that each of us should declare his recognition of his sonship to God, declare his determination to manifest sonship in all that he

does and to send forth the radiation of God's eternal peace, which nothing in all the universe can destroy or hurt. The peace of God that passes all understanding is ours for the taking; it is within us. Let us receive and transmit the radiant peace which comes from God himself. In this way only can we keep the bond of peace.

THE LIGHT

If we are true to the highest, we find the shadows falling away and the light growing clearer. Divine wisdom is the light that lighteth every man; it is your light and mine when we clear our vision sufficiently to see it. From light to more light is the process by which we unfold.

I think of the sun shining in its full radiance. You and I say to it: "There is shadow and darkness; I've seen it." We persist in our declaration that there is darkness; but the sun continues to shine. Then we say to the sun: "Come on a journey with me through this day, and I will show you darkness." We journey to the depths of the earth—the sun and I. Lo, there is no darkness there! All of the dark corners are glorified by the sunlight. "Ah, wait until the blackness of midnight," I cry, but I find that as I travel with the sun, "darkness is as the noonday." To the sun there is no darkness. We cannot find darkness when we travel with the sun; and we learn that the only way to do away with the darkness is to be light.—*The Divine Science Weekly.*

Wisdom does not show itself so much in precept as in life—in a firmness of mind and mastery of appetite. It teaches us to do, as well as to talk; and to make our actions and words all of a color.—*Seneca.*

THE THANKSGIVING SPIRIT

RALPH E. BOILEAU

AS ONE learns more of Truth, one marvels and rejoices to find that man's hidden powers and the great mysteries of life are revealed by a means so simple that a wayfarer, though a fool, need not err therein. Many who seek freedom from disease, poverty, or environment remain in bondage because their much learning blinds them to the fact that an understanding heart does not come through intellectual perception alone. The intellect is quickened by an understanding heart. We know, with Christ knowledge, when a heart urge leads us to be that which we perceive is good. A man knows Truth only when he is Truth. "If ye know these things, blessed are ye if ye do them."

It is your divine birthright to manifest health, happiness, and abundance of good things out of the great storehouse of God's kingdom. Do not refuse to act upon the principles of Truth, even though the intellect cannot understand the outworking processes of Truth. If you are told to dip seven times in the river Jordan, when you have dipped three times will you stop because you cannot understand how God does his perfect work, or will you act upon the simple injunction to dip seven times, and be made whole? With your blinded eyes covered with Christ-blessed clay will you refuse to bathe in the pool of Siloam, or will you do this simple thing, that you may see? You must approach God, your Good, by faith, though you may not be able to explain the processes by which faith works. Be ready to act upon the divine command, ever praise and give thanks, and your good will come forth speedily.

What has praise to do with your demonstration or with letting God's blessings flow forth for you? Praise is a positive evidence of faith, and faith is God at work

for you in his own wise way. Praise is also an evidence of love, and love casts out fear and doubt. No one can enter into whole-souled praise without love. Praise is a natural outcropping of a heart full of love and good will. The effect of praise is to increase, and to renew. If you would increase your possessions, praise what you have. If you would manifest health, praise your body. If you would manifest a new home, praise your old one. Praise is an evidence of appreciation of what you have now. How can praise bring prosperity or build a new home or heal a body? Even if its workings could all be explained, no one would understand them except him who practices the law of praise and proves its good results for himself.

If you practice praise with the faith of a little child, it will have a quickening effect upon your whole body. In the region of your heart center will come a warm glow that will flood your whole being; a song will well up from the depths of your soul, and the whole world will seem changed, for the everlasting doors will have been lifted up and the King of glory will have come in to dwell with you in happiness and peace. Do not let your staid old ideas of wisdom keep you heart-hungry under a burden of pride. Unbend, make your prayer, and then let your heart leap with pure delight in an anthem of praise and gladness. Sing aloud with gladness, and laugh a little if you can. What a thanksgiving day is that day on which we have a new conception of religion that enables us to draw near to our Father, not with fear, but with love and with a sound mind.

Praise God, you children of light, that you no longer sorrow under the idea that death is a gateway to life. Death is an enemy and you live forever in spite of death, not because of it. Death of the body is the second death, which is brought about by a condition set up by your attempt to break the perfect laws of life.

Praise Christ, who works in you (and in all men) to lift you out of selfishness and out of false conceptions to a realization that the resurrection is now in operation; to a realization that I AM in you is always raising you to dominion over the earth and over your bodies, that you will no longer be hurt by the second death. Thank God that you are coming back into the kingdom of the heavens, which is on the earth now. "Thy will be done, as in heaven, so on earth." The kingdom of God is within you. Give thanks that you may now enter in and learn the right use of the Word in bringing forth a transformed world, the New Jerusalem. All things are now ready. "Whatsoever ye shall ask in my name, that will I do." What does it mean to say, "in my name"? Give praise for a new understanding and pray: "God, my Father, give me the answer to my prayer in so far as I comply with thy perfect law, in the name of Jesus Christ." That is asking in his name. Then give thanks for the Christ Spirit working in you toward your overcoming.

Praise and thanksgiving always entered into the prayers of Jesus. Prayer and praise must ever be companions. Through the practice of praise, in speaking the word in prayer you have happiness equal to the happiness that is yours in the manifestation. If you cannot raise yourself to that degree of joy by praise before your prayer is answered, then you have insufficient faith and, of course, no demonstration. Child of God, think on this promise: "Before they call, I will answer." Let your heart sing with praise and gladness, the minute your prayer is made. That is letting God bring forth your good abundantly. Give thanks that you will no longer plead with God with your countenance drawn and set in a grimace of despair. Pleading in despair is only proving your unbelief. Give thanks, rejoice, and go forth to the task of the day with a countenance bearing the heavenly smile that is worn by those who

really trust God. Then there will be a twinkle in your eye and a benediction from your presence that will make the world glad.

From the standpoint of Principle consider the results of praise and the effect of praise upon those who come under its influence. In praise are involved the one who praises and the person, substance, or condition receiving the praise. Praise acts first upon the heart of the one who praises. If you have a desire for harmony and right relationships in your home or in your business associations, you may praise the one with whom you would establish the harmonious condition, but the change that you desire must come first in yourself. It is easy to exonerate yourself from blame and to look upon another as the chief source of disturbance, but such a course will not solve your problem. Your working principle is: "As he thinketh within himself, so is he." If an unhappy condition touches your life, it is there as a direct working out of this law. There first had to be mental conditions combining all the elements that now make up your manifest circumstances or environment.

Like attracts like; if you are now in association with those who seem to make you unhappy, your own has come to you. Learn your lesson from your present state, that it may not touch you again. What is the way of escape? First, thank God that you now recognize your responsibility for that which comes to you. Then you are ready to act wisely with the law of praise. Realizing that charity begins at home, harmonize your life by praising all who enter your life experience. You can praise only when you forgive. Forgiving, you are forgiven. Bless, and you will be blessed. Praise brings you to a realization of your sonship with God. Praise of others begets in yourself that quality which you would see manifest in them. It is putting into operation

the principle: "I, if I be lifted up from the earth, will draw all men unto myself."

When you, in this present hour, see divine justice working out in yourself; when you accept the kingdom of heaven within, wherein you take all that the Father is ready to give you because you have overcome, just as Jesus overcame, then you are ready to live. You enter into heaven by merit, not merely by a confession and acceptance of Jesus Christ as your Savior. He saves you now and eternally from disease, poverty, and every limitation because, by the grace of God, you will to let the Father's will be done in you. It is a glorious day of thanksgiving when you know that you are a son of God, joint heir with Jesus Christ. How your heart will leap with praise when you know that you may live the joyous life, even in overcoming all limitations, because, "my yoke is easy, and my burden is light." The path of life is pleasantness and peace. It is the way of the transgressor that is hard. Just to the measure that you forgive are you forgiven and just to the measure that you comply with the Christ principle you have life. Then sing your new song of life. All things are now ready. Take all that the Father has; it is your divine birthright.

Be lifted up, everlasting doors of my soul. The past is dead; now I live. I dwell in the secret place of the Most High. I have nothing to fear from the pestilence that walks in darkness or from the destruction that wastes at noonday. A thousand may fall at my side and ten thousand at my right hand, but it shall not come nigh me, for I rest in the Everlasting Arms. The living waters of everlasting life are welling up within me and I am daily renewed with fresh blessings. I sing a new song, for every dawn is a glad new day with new expressions of infinite life. There is no end to joy. All the earth is silent in my meditation, then it bursts forth

with the music of life, for the Spirit of truth keeps my coming in and my going out forevermore.

I praise the Spirit of praise within me. I live, and life is good.

THE FAITH OF GEORGE FOX

He suddenly found God as a living presence within —"I knew Him experimentally," he says. As his direct experiences multiplied and as he meditated upon them in the light of great passages of Scripture, his faith took settled form, something like this: God and man are essentially connected. Man's soul is a potential center of revelation, it is "a candle of the Lord." There is something of God, which may be called a divine seed or a divine light, laid down in the nature and disposition of the soul. The soul is the most like God of anything in the universe and just as the wrist or the temple reveals the throbbing pulse-beat of the human heart, so the soul of man is where the moral and spiritual will of God palpitates and breaks through. Some persons are more sensitive to the pulse of the divine heart than others are. The great eternal revelations in Scripture have come through those men who possessed extraordinary nearness to God and who let his will come through with the least hindrance, but revelation is not a matter of date or geography. Man is equally equipped for two worlds, with special senses for the outside world and with spiritual faculties for correspondence with the inside world. The outside world may and often does become all-absorbing and it can so completely occupy and dominate a person that he may

"Forget the glories he hath known
And that imperial palace whence he came,"

but the fact remains that the realm of the Spirit is always near and the soul of man is always a possible organ of the life of God.—*Rufus M. Jones.*

THE INCREASING POWER OF PRAISE

ROSE EMERY

WHAT DOES praise mean to you? Have you used the power of praise? What has it done for you? What is your understanding of the word "praise"? Webster's dictionary gives the words, glorify and magnify, as synonyms of praise.

If to praise means to magnify, does it follow that we have in any way changed God when we say: "Praise the Lord?" No, but we magnify our consciousness of God's bounty, we quicken our minds, we enlarge our perception of the Lord, and as we see the glory of the Lord through our enlarged vision, the limitations which had seemed to bind us lose their power and fall away.

When I began to meditate on the increasing power of praise my mind was filled with many illustrations from the material world. Then as I tried to get back of the material thing into the spiritual reality, there came the realization that back of the manifestation is the spiritual reality, the cause, and that the material thing is the result of the outworking of simple laws. So we use illustrations to get at an explanation of the activity of the law of increasing through praise.

Take this simple illustration: A child may know the multiplication tables, and he may work out quickly and accurately any problem involving only two figures. But if you asked him to multiply a number of three figures by another number of three figures, what would happen? Very likely he would be frightened at the thought of so hard a problem and would doubt his own ability. What would you do to help him? You would reassure him by saying: "You can do this. It is simply multiplication. All that you have to do is to keep right on multiplying." Encouraged, the child would make the effort and would do the work. Would

the child have received increased intelligence with which to work the problem? No, he would have received an enlarged idea of his own powers, and the power of praise would have given him the impulse to make the effort to work the problem.

We have no concept of the forces that we set into activity when we speak a word of praise. A word of praise that was spoken to me when I was in school has often recurred to my mind when I have faced difficulties, and many times has quickened my consciousness of the power within myself to accomplish a desired end. When I was in the seventh grade a request was made by the school board for drawings for an exhibit. My teacher told me to draw a cat. I thought that I could not do so, but I drew a cat from memory. I took the drawing to the teacher and said: "I can't draw a cat." She looked at me intently, and said: "When you want to make a picture, look at the thing that you want to draw, and do not say you can't You are one of those persons who can do anything they really want to do. Now, draw a cat." I went home and really began to work, using my pet cat for a model. That drawing received honorable mention in an exhibit of the best drawings selected from the work of all the school children in a large city.

Did her word of praise increase my innate ability? No, but it magnified my consciousness of the ability that I had. That word of praise has gone on and on through my life, quickening my consciousness of God-given abilities at times when I have felt a sense of limitation. It matters not how much or how little that teacher may have known of the law of increase through the power of praise, for law is law and it works when we set it into operation. I now give to each one of you the word of praise spoken by her: "You are one of the persons who can do anything

they really want to do." I give you the reason: You are a son of God; you are made after his likeness; your abilities are his abilities, and there is no limit to your God-given abilities. You may increase the good in your life through your God-given power of praise.

Condemnation is the opposite of praise; it is cursing. Are you cursing your supply? Do you say that you have not clothes enough, or that they are old, or that your salary is small and insufficient, or that the world is in a chaotic condition, or that there is not enough for every one? If so, you are cursing your position, your salary, your clothes—your whole world; and your whole world reacts to criticism, condemnation, and cursing, just as you individually react to the same attitude of mind in another. We find it well sometimes to have our attention called to the thing that we should not do.

Suppose you are out in the open and want to start a fire. You have the fuel and the matches, and God has abundantly supplied oxygen, the invisible something without which no fire can burn. There is abundance all about you—no limit to God's supply. You start the fire and there is a tiny blaze, but you wish the fire to burn more rapidly; you begin to blow upon it, or to fan it to quicken the activity of the omnipresent supply of oxygen. You cannot see your breath, you cannot see the quickened currents of air supplying the needed oxygen, but you can see the increasing blaze.

In the same way God is all about us, though we do not see him. God is here as love, as intelligence, as substance. Everything in man's world is the result of the activity of an idea moving upon God substance. Your ideas, your thoughts, act upon God substance and bring forth after their kind.

You can take a deep breath and expel it, almost without a sound. However, you can form sounds

with the aid of the breath; you can form the sound into words; and you can form the words into sentences which convey ideas. The ideas may reach many minds, form public opinion, and revolutionize the world. In a similar way your ideas, your thoughts, and your words act upon the invisible substance of Spirit, mold it, and bring it into manifestation as visible supply. Your words of praise magnify and multiply your ideas of abundance, increase the activity of Spirit substance, and bring into manifestation that which you desire.

Your supply will be constant or fluctuating exactly as you form in mind your thought of supply. Eliminate the sense of lack; think abundance. If you are fearful, think courage. Find the positive word, the opposite of the negative thought that has been in your mind, and you will find that your troubles flee as darkness before light.

Bless the good that you desire; praise the Lord for what you have. A woman once told me that when the wheat in her locality was suffering from drought, she praised God and gave thanks for moisture in the air and in the earth. Her wheat yielded a record-breaking crop. Those about her who had just as much rain as she, complained of drought, and of hot winds, and their crops failed. Praising and blessing bring forth an abundant harvest in all ways. Try it! Prove it for yourself.

If you want something to help you to apply this law, use Psalm 150. There are only seventy-six words in this psalm, but the word, praise, is used in it thirteen times, and the name of God or a pronoun meaning God also is used thirteen times. The first two verses recount the things for which we should praise God. In the next three verses, David admonishes the people to praise Jehovah with every instrument in the temple. So let us praise him with every instrument at hand—

with our minds, our thoughts, our words, our hands —in all things that we do. "Let every thing that hath breath praise Jehovah. Praise ye Jehovah."

THE DISEASE OF DISTRUST

If we believe the New Testament, we believe that men were once "made whole" without medicine or doctor. If this was a fact in New Testament times, why may it not become a fact in the present day? If it is a fact, it is the most beneficent fact in history, and being such it ought, if possible, to be recalled and reëstablished. To grasp the question wisely and thoroughly, we must go back to Christ's own time and think with him. Did Christ heal men? Yes, he did. Did Christ's apostles heal men? Yes, they did. Was the healing mechanical, surgical, medicinal? No, it was not. Was the healing spiritual, sympathetic, mental? Yes, it was. Is Christ the same yesterday, today and forever? Yes, he is. Does Christ still work and reign? Yes, he does. That settles it. Suffering is the same, Christ is the same, love is the same. Then what is wanting? Just what was wanting in Christ's own day. Dost thou believe? Believest thou that I am able to do this thing? All things are possible to him that believeth. He could not do many mighty works there because of their unbelief. We must simply and heartily adopt the belief—most rational belief—that the things which are impossible with men are possible with God. That is all. The belief must not be mere assent; it must be the ruling and ever-active principle of the life. The curing of disease is a paltry matter. To cure the disease of distrust of God is the supreme miracle.—*John Parker, D. D.*

Slight is the merit of keeping silence on a matter; on the other hand, serious is the guilt of talking on things whereon we should be silent.—*Ovid.*

METHODS OF MEDITATION

JENNIE H. CROFT

Lesson III

MEDITATION

BEFORE WE begin the specific teaching of this lesson we shall have a short resumé of the preceding lessons. You will remember that we said that we were dividing this teaching into four steps or degrees. The first, relaxation, deals with the body and is a physical training. The second, concentration, relates to the mind and its nature and is a mental training. The third, which we take up in this lesson, is meditation, which is a training in mental and spiritual union. Through the results that we have attained in our practice of the first two lessons, we are as a logical sequence emerging into the next, the third degree of this process of soul unfoldment.

This step is of very great importance to us. Man cannot know God aright without meditation upon him and his purpose in relation to man and upon man's place in his divine plan.

Not having trained our minds to obey as they should, when we now try to hold our thought to a fixed thought, that we may extract from it its inmost substance, we find other thoughts upon extraneous subjects intruding themselves unbidden. We have also found that under consistent and continuous training, the power to think accepts and acts upon our mental suggestion and readily obeys.

Beginning as we have been instructed, we shall for five minutes still the activity of the nerves and the muscles of the body in relaxation. Then we shall take up the next step, concentration.

As we come into the mental phase of our practice in the way of meditation, we shall hold our minds steadily focused upon our chosen word "Omnipresence."

Let us not think about it or wonder what it means, but simply hold the word in mind with fixed attention. If at first we have to repeat the word over and over, let us do so until we have brought our thought power under control and made it absolutely subject to our wills.

Now, without any break, let us go right on into the new lesson of meditation and begin to meditate upon the word "Omnipresence." Let us ask ourselves what this word means to us and what we really understand by it. Let us begin to analyze the word and seek to get from it all that it may hold, for words are but shells containing certain forms of substance. Let us know that the indwelling presence of the Spirit of wisdom will reveal itself to us and will make known the meaning and purpose of Omnipresence. Divide the word into two parts. Omni, means all, nothing but the all, allness; presence means state of being present, at hand, within reach or call; omnipresence, no other presence, nothing ever present but God, who is within us, and all about us, for "In him we live, and move, and have our being." He is All-presence, the presence of Spirit, our Source, our God; no other presence can there be.

We are told that "out of it [the heart] are the issues of life." Within the innermost depths of our consciousness, the real heart of the soul, we contact the one Presence and feel its power. This is not a sensation but is that inner knowing that we call feeling, quietly taking possession of us. Omnipresence is the one presence; it is the union of wisdom and love, and is within us.

We shall take up this exercise in meditation: *Omnipresence, manifest thyself in me that I may know thee, that I may feel thee, that I may be thee.*

"As he thinketh within himself, so is he." We become like that upon which we dwell in thought. If

we turn our thoughts to the things of Spirit, refusing to let material matters govern us, we begin to manifest in appearance the beauty of the divine character which is being formed in us through our thinking divinely. Former ideas pass from mind and we are as new creatures in a new world of dynamic spiritual thought. In this new world we attain realization of things that are eternal.

Meditation upon our innate divinity, with a strong desire to live as befits a son of God, raises us into higher spiritual realms of thought, where we contact God and realize our oneness with him. This realization is an eternal state of consciousness.

We readily perceive how these separate parts in the way of meditation merge one into the other in orderly sequence. In our next and final lesson, which is on "Realization," we shall note the place occupied in our spiritual unfoldment by each of the first three degrees in knowing God. Meditation is the union of the mental and the spiritual activities of the soul, but in realization we become more and more conscious of the Christ mind in us. We find that each time we engage in the practice of the way of meditation, the way becomes easier and results are more satisfactory because we are diligently and intelligently applying what we have learned in the lessons. Practice makes perfect. By practice we shall be able to hold our thoughts centered just where we want them to be. We shall be enabled to analyze words, or groups of words in meditation until we have appropriated the intent of the words and have finished thinking about them. The power to know now becomes active and fills the consciousness with the knowledge derived through meditation. Knowledge becomes a reality in the entire man. Through realization the knowledge gained in meditation becomes fixed in consciousness. In realization we know that this work is done. The result abides in the

soul as increasing power and joy in living. Through realization we come to know the inner quietness where we are bidden to "Be still, and know that I am God." Without practicing the silence and meditation no man can really know God, whom to know aright is life eternal.

A PRAYER OF THANKSGIVING FOR UNITY SCHOOL

MARY S. FLINT

Dear Father, we thank thee for the blessed works of the Unity School of Christianity, which has no other foundation than Jesus Christ. We bless and praise Thee for the wonderful faith of each earnest worker at Unity School or in the world. We are bound together by that strong tie, even the love of our Lord Jesus Christ. In him all are one, "for in him we live, and move, and have our being." We have no desire but to serve him in word, in thought, in deed. We feel the Christ life pulsating in every vein of our being and bringing us to a realization of his healing power which transforms and strengthens the lives of all those who put their trust in him. We see Jesus only as the great hope of a restless world.

His word of Truth, with its message of love, can still the tempest in each soul. "Be still and know that I am God," says our Lord. In His name, amen.

FAITH

Faith is a gift of God, his greatest blessing to man, for with it we can be denied naught of his other gifts. With faith's dawning light in the soul, which groweth brighter and brighter unto the perfect day, we see and appropriate the other gifts he is offering us.—*Scientific Christian Training.*

IN THE HOUSE OF THE LORD FOR EVER

ARTHUR P. BUCK

ALL CLASSES of people are vitally interested in solving the ages-old riddle of life, health, peace, joy, prosperity, and eternity. Among the earnest inquirers are devout members of all churches and followers of all creeds, and many others who at some time have found peace in accepting the old creeds but later have questioned whether the creeds stood for all that the Gospel of Truth proclaims. Thousands of others have stood apart from churches and creeds, yet have been diligent in their search for Truth. For we cannot say truthfully that any religion, any system of philosophy, or any science is the only true one and that all others are untrue, any more than we truthfully can say of a radius of a circle or a sphere that because it is true all other radii are false. Our only test of radii is: Do they reach directly from center to circumference? Then let us require of our standards of Truth—whether we name them religion, philosophy, or science—only that they reach from the heart of God, or the great First Cause, to the circumference of your world and mine; or, since God is Omnipresence, that it shall bring man to a consciousness of oneness with his Creator.

Though Truth students use many quotations and illustrations from the Scriptures, it is not with any thought that the same Truth might not be found elsewhere or that it might not have been taught even before it was written in the Scriptures. It is becoming more and more evident to men that not only do the Scriptures teach a perfect system of religion, but that they contain the most wonderful exposition of psychology ever written. Another reason for the use of the Scriptures by Truth students is that Jesus of Nazareth, in whom the Scriptures so largely center, declared as his

mission and his purpose, "I came that they may have life . . . more abundantly," and, "*that* your joy may be made full." We all are seeking more abundant life and a greater fullness of joy.

The historical parts of the Bible are not only the records of great facts in the history of a wonderful nation, but behind every event are hidden deep spiritual truths that hold the solution of every problem of man. John exclaims: "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ." With like propriety might other writers have declared: "Many other historical facts there are, which are not written here, but these are written that you might find the truth that they both hide and reveal."

The Bible is full of assurances that mean so much and yet have meant so little that we often marvel at their expressed possibilities, and wonder: "What if we could but realize their fullness!" The wonderful prayer-song, the twenty-third Psalm, that is so full of comforting assurances, reaches its climax in: "And I shall dwell in the house of the Lord for ever." (A. V.) Shall we dwell in the house of the Lord forever? If so, when are we going to begin? Do we ever stop to consider what it would mean to dwell in any pleasant place forever?

It is recorded that Jesus' parents, missing their son, sought him for days and finally found him in the temple. His answer to his mother's gentle reproach was: "How is it that ye sought me? knew ye not that I must be in my Father's house?" Mary had said: "I sought thee sorrowing." Have you and I sought here and there and everywhere for the Christ Child, sorrowing, and found him not? Should there be any different answer to you or to me than he gave

to Mary: "Know ye not that I must be in my Father's house?"

Paul, in II Corinthians 5:1, assures us: "For we know that if the earthly house of our tabernacle be dissolved, we have . . . a house not made with hands, eternal, in the heavens." We might have known that there was such a provision as that somewhere, for, if "I shall dwell in the house of the Lord for ever," I must have a house that will last forever; it must be eternal.

"In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and will receive you unto myself; that where I am, *there* ye may be also."

The statement, "I shall dwell in the house of the Lord for ever," does not positively identify that house. One may think of it as the temple in Jerusalem where Joseph and Mary found Jesus, where he asked, "Knew ye not that I must be in my Father's house?" while another may think of it as a future home in the distant heavens. Paul's contrast of "the earthly house of our tabernacle" with a house eternal suggests the physical body as being the house that may be dissolved, and some other house "not made with hands, eternal," as being the house that must last forever. But the distinction cannot be that one is "not made with hands," for surely the physical body is not made with hands.

Unless we accept every use of the word "house" as meaning a building, such as the temple in which Joseph and Mary found Jesus, there should be a key that will unlock the symbolical or hidden meaning which, once discovered, will harmonize the seemingly different uses to which the word is put in the sacred writings.

Evidently the Jews, wittingly or unwittingly, asked

for just such a key, or sign, for when Jesus had cleansed the temple they demanded of him a sign whereby his action was authorized. It was then that he gave the very key which we are seeking: "Destroy this temple, and in three days I will raise it up." And in recording the incident, an eyewitness, "that disciple whom Jesus loved," immediately declares: "But he spake of the temple of his body." When Jesus declared, "Destroy this temple, and in three days I will raise it up," he was in the very building, and spoke of the very same "house" of which he had spoken years before when he had asked Mary: "Knew ye not that I must be in my Father's house?"

What did Jesus mean by saying that he would raise the temple in three days? When Jesus spoke of "this temple," his "Father's house," "he spake of the temple of his body." When I speak of my Father's house, or "the house of the Lord," I speak of the temple of my body; when you speak of your Father's house, you speak of the temple of your body.

But, before we answer this question concerning the meaning of the phrase, "my Father's house," or conclude that it is a "hard saying" that we cannot accept, let us consider these temples, our bodies.

Paul said: "Ye are God's husbandry, God's building." "Know ye not that ye are a temple of God?" "Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God?"

Our key indicates that the body temple is "my Father's house," and the Scriptures directly declare, "Ye are . . . God's building," and "a temple of God." The Psalmist discovers the secret of the universe, and with it life, health, peace, joy, prosperity, and eternity, and the way to a consciousness of that secret: "Jehovah is in his holy temple: let all the earth keep silence before him." Jesus disclosed exactly the same method: "Enter into thine inner cham-

ber, and . . . shut thy door"—*thy* door; leave God's door wide open. The same formula was prescribed in the psalm: "I shall dwell in the house of the Lord for ever."

The time to begin dwelling in the Father's house is right now. We may find it difficult at first to dwell continuously in this house. Some one may seem to do us an injury or offend our sense of propriety, and in anger, or criticism, or blame, or envy we may turn our thoughts to him with a force that takes us entirely out of the body temple, the "house of the Lord," but when we have practiced staying at home, mentally and emotionally, we shall find ourselves meeting our Lord within his holy temple. The meetings may be casual at first, but gradually (as we "let all the earth keep silence"), we shall find ourselves abiding more and more with him in his temple. Then we shall know that such a simple thing as dwelling with the Lord in his temple will solve all our problems and will reveal to us the Christ and the fulfillment of his mission: "I came that they may have life, and may have *it* abundantly," and "*that* your joy may be made full."

Not to love God with all one's soul is to be self-willed; it means separation from infinite consciousness; it means going one's own way and losing spiritual guidance. Not loving one's neighbor as oneself means substantially the same thing: namely, placing oneself in discord with one's surroundings in addition to being in discord with self—and in that is really the only sin. —*The Oasis.*

All that we are is the result of what we have thought; it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of him who draws the carriage.—*Buddha.*

VALUE OF DENIALS

Denial is the first practical step toward wiping out of our minds the mistaken beliefs of a lifetime—the beliefs which have made such sad havoc in our lives. By denial we mean declaring *not* to be true a thing which *seems* true. Appearances are directly opposed to the teachings of truth or science. Jesus said: "Judge not according to the appearance, but judge righteous [right] judgment."

Suppose you had always been taught that the sun really moved or revolved around the earth, and some one should now try to persuade you that the opposite was the truth. You would see at a glance that such might be the case, and yet as often as you saw the sun rise, the old impression, made on your mind by the wrong belief of years, would come up and seem almost too real to be disputed. The only way by which you could cleanse your mind of the impression and make the untrue seem unreal, would be by denying the old belief repeatedly; saying over and over to yourself as often as the subject came up in your mind: "This is not true; the sun does not move; it stands still, and the earth moves." Eventually the sun would not even *seem* to move.

The appearances are that our bodies and our circumstances control our thoughts, but science says directly the reverse.

If you repeatedly deny a false or unhappy condition, it not only loses its power to make you unhappy, but eventually the condition itself is destroyed by your denial.—*H. Emilie Cady.*

And yet, as angels in some brighter dreams
Call to the soul when man doth sleep,
So some strange thoughts transcend our wonted themes,
And into glory peep.

—*Henry Vaughan.*

The Home

Christ is the head of this house.

A LESSON IN PROSPERITY

ALICE L. RUTH

MRS. WILLING, who had worked diligently with the law to establish harmony in her home, had come again to Mrs. Ransom, this time with a puzzling financial problem.

"Mr. Willing," she said, "is constantly crying, 'Economize,' and the girls are always wanting clothes and the boys want bicycles regardless of clothes. Figuratively speaking, I'm between two fires. The fact is, our income is not adequate to meet demands. A salary is always limited, even if it appears to be quite large.

"I have seen mothers practice economy to the point of shabbiness in their own dress, that their daughters might have the pretty clothes which all girls long for. I disapprove of such maternal sacrifices, and deplore the selfishness of a daughter who permits them, but I have two daughters in high school who require more expensive clothing than I can afford to buy for myself.

"When Vera graduated and obtained a good position, I thought that she could help the others, but she soon married and now has cares of her own. Della has a year and Cora has two years to remain in high school, and how to manage until they graduate is a problem."

"Mrs. Willing," remonstrated Mrs. Ransom, " 'Be not therefore anxious for the morrow: for the morrow

will be anxious for itself. Sufficient unto the day is the evil thereof.' "

"That is true," Mrs. Willing replied. "I have enough to vex me today, without my thinking of tomorrow, but if I could see into the future and find relief from this financial stress, it would comfort me."

The tears welled up in Mrs. Willing's eyes. Mrs. Ransom hastened to comfort her with the words: "*The mighty Spirit of prosperity is now active in you, bringing into manifestation abundant wealth and riches.*" Together the two women sat in silent meditation. A feeling of abundance and omnipresent power filled the room; with quiet conviction Mrs. Ransom pronounced: "It is so."

"If I could always feel as I do now," said Mrs. Willing, "my problems would not trouble me."

"If you had always felt as you do now, you would have no financial problems," Mrs. Ransom declared. "You have been dwelling in the thought of lack to the exclusion of God's abundance. You have thought of your husband's salary as insufficient and as your only possible resource; thus you have closed all other channels. You have yielded to the poverty idea many times, because it is easier to excuse yourself with a poverty plea. Now you feel the bondage of poverty."

"The condition is so apparent, Mrs. Ransom, that I am forced to yield."

"Then learn to say, *Disregarding all appearances, I now have abundance*, and realize the truth of the statement. Perhaps many times a day you violate the law of prosperity, by making negative statements. 'I have nothing fit to wear;' 'I have no time to take a bath;' 'I'm too tired to change my dress,' are poverty statements that strike into the subconsciousness and fix the condition of lack of time, lack of strength, and lack of clothing. I don't know that you ever make these

mistakes, but I mention them because they are so common, and bring so much disorder and discontent."

"I often make those very statements, Mrs. Ransom, for I feel tired most of the time. It is not because I do such active work, either. With the help of your good advice and our united application of Truth principles, we have systemized the housework and every one lends a ready hand. I am constantly busy, however; there is so much sewing to do, and mending fills in the spare moments.

"But every time the children tell me what some schoolmate has that they can't have, my strength seems to ooze out. It is not that I envy the others, but I feel the hopelessness of supplying my own."

"Be thankful that you have discovered where the leakage of your energy lies, for now you know where to apply the remedy," said Mrs. Ransom. "Teach your children to look to God and not to you to supply their wants. You are but one channel. Why limit God, who has unlimited channels through which to work—if we do not close them by 'I can't' affirmations? Disregarding all appearances, there is plenty for your children, as well as for you. They are not helpless; they have intelligence to apply Truth in thinking and in speaking. Tell them that praise and thanksgiving for what they have will help to bring into manifestation the things that they want. They must learn to be glad for the good things that others have and never to think with self-pity that they themselves cannot have such things. The mind that can rejoice in God's bounty—which is spread out before us everywhere—has gained a large degree of freedom."

"There is another thing about which I want your advice, Mrs. Ransom, for I get weak whenever I think of it. Mr. Willing has an aunt who needs a home and support. I have felt that with our large family we had enough without adding that burden, and that

there are others who are much more able to bear it. For some time Mr. Willing contributed toward her support, but for more than a year our expenses have made it impossible for us to continue with this aid. Now her niece, with whom she is living, is closing her home and going abroad, and Aunt Anna is coming to our house to live. To one who does not understand, that might seem a cause for rejoicing, but I've been renting the guest room and I'll have to dismiss the tenant, which will diminish our income when our expenses are increasing. Really, Mrs. Ransom, I've thought of expense until I have a horror of it. I am so situated that I feel it more than any one else in our family. I order groceries and plan meals to reduce table expense. Mr. Willing is the first one to complain at this. He says, 'Get what you need,' but when the bills come, it is another story."

"My dear," said Mrs. Ransom, who had been steadfastly denying the reality of these appearances of error, "roll up your burdens in a bundle and cast them into the deep sea of oblivion. You have allowed your thoughts to rule you until you have formed a state of mind that sees only lack; that is, it sees only that which does not exist. Take these words and let them sink into your consciousness: *My yoke is easy and my burden is light, and God prospers me.* Look upon Aunt Anna's coming as a God-sent opportunity to put sweetness and joy into another's life. Teach your children, by precept and example, to be loving, considerate, and respectful toward her. This teaching will be priceless to your children and it will come back to you as bread cast upon the waters! Do not regard Aunt Anna as an incumbrance or a dependent on your bounty, for we all are dependent on God's bounty. Your mental attitude toward this aunt may be the real cause of all your financial stress. To show you

how the law works, let me tell you of an incident that came under my own observation.

"A young farmer had wed a widow, who was the mother of a five-year-old daughter. The mother of the child owned a good farm, but during her widowhood she had taught school and paid a friend to care for her child. After her marriage it seemed best to leave the child with this friend and continue to pay for its support. The wife asked the husband for $200 a year for this purpose. He objected, although the year had been a prosperous one, and he had reaped from her farm a harvest worth many times that amount, and a still larger harvest from his own farm. He talked poverty, saying that they could not get ahead if they had to give away all the increase. He finally paid the money very grudgingly. The next year, crops were not so good, and he talked of poverty more than ever. The third year the crops were a failure and he refused to allow anything for the child's support. Years of failure followed. All the time the child was being cared for by a widow who did not even own a home, but who lovingly shared God's bounty with the little one and was prospered quite wonderfully.

" 'As thou believest, so be it unto thee,' is absolute law. The man who declared poverty, to convince his wife and himself that he could not pay a just debt, impressed his own subconsciousness with his poverty claim until it responded by bringing into his life just the thing that he had impressed upon it.

"Knowing that you draw to you the thing that you think about, it is very foolish to think of conditions that you do not want. Think of yourself as abundantly able to care for your aunt; thank God that you have a home to share, then from your inmost soul share the home freely. Where you have been seeing lack, declare abundance."

Noting Mrs. Willing's look of perplexity, Mrs. Ransom added: "If you should be confronted with adverse appearances, remember that they are only appearances. Spirit is the one reality and in Spirit there is always plenty. Deny the appearance and affirm plenty; you will win as surely as you persist. Thousands are daily proving the law."

FREE YOUR LOVED ONES

IDA M. PALMER

Many of us are joined to idols, to material things, to possessions. The possession may be a loved one. Perhaps we want to bind that one in personal love; we do not want him to love any one else, and we do not want any one else to love him. We want him for our very own—spirit, soul, and body. Many slavishly devoted mothers lose their sons' affection; other mothers, who have seemed less devoted, but who gave their sons their freedom, retain their devotion. Some sons are bound so closely in personal consciousness that their souls cannot expand. Instinctively they draw away from the love that binds them; as soon as they can, they go away and stay away.

If we want our loved ones to love us, we must love them wisely. We must trust them, we must free them with the freedom of Spirit. This is the only way to keep that which we have. There is a quotation in the Bible that runs like this: "There is that scattereth, and increaseth yet more; and there is that withholdeth more than is meet, but *it tendeth* only to want." When you try to hold your own, it wants to get away. There is that which scatters and yet makes rich. One who gives freedom is always sure of his possessions. Love never binds; love frees; love trusts; love serves.

If you free your loved ones in the law of love, you will dwell with them in harmony. If you try to bind any one, sooner or later he will take a path separate from yours.

HOME

ADELAIDE KENNERLY

T TAKES a heap o' livin' in a house t' make it home," says Edgar Guest. And in the living that makes of a house a home there are all the attributes of God.

Home is not an apartment, or a bungalow, or a mansion. It is a place where courage dwells. It is a place built and sustained by quality of thought, not by quantity of things. Discordant notes may be sounded in the family circle; misunderstandings and tears may creep into it; but if the dwelling place is really a home, there are forgiveness and forgetfulness, blessings without blame, intimacy without familiarity, and liberty without license.

Home is not a material accomplishment, or a matter of furniture; it is a matter of feeling. Home is not a center of combat, but it is a center of communion, where speech is welcomed and silence is respected; where thoughts and opinions and beliefs are private property with which no one meddles; where we are bound by heart and not by head to those most dear to us.

Home is a place where there is freedom of thought and discussion but it is not a place for arguments; it is a center where there are sympathetic understanding and compassion. A house becomes a home when it is filled with accumulated wisdom and unrestricted love. So long as we love we serve. There must be much loving and much serving and much tolerance and much patience in a house before it becomes a home.

Children are sent into families and to parents for some great purpose. God's plan of creation is a mystery which has never been solved by religion or by physical science. But all who think and feel, know that in the home life there are great, refining, severe

tests, and boundless opportunities to become one with loved ones in the divine plan.

Home is the workshop of Spirit and the anteroom to heaven. It is the center of all of God's possibilities and the place from which all success is achieved, from which civilization emerges.

Home is the center for an exchange of affections. Home is made by hearts, not by hands. From the home comes great culture of body, mind, and spirit. It is in the home that the heart becomes educated.

"Be it ever so humble, there's no place like home," and where there is a happy, cheerful, spiritual mother, there are all the possibilities for making any little house a home.

I am a part of the home in which I live; therefore I shall give my best thoughts, my noblest deeds, my greatest love to my home, that the Spirit of Jesus Christ may abide therein.

MY CREED

Whoever was begotten by pure love,
And came desired and welcome into life,
Is of immaculate conception. He
Whose heart is full of tenderness and truth,
Who loves mankind more than he loves himself,
And cannot find room in his heart for hate,
May be another Christ. We all may be
The saviors of the world if we believe
In the Divinity which dwells in us
And worship it, and nail our grosser selves,
Our tempers, greeds, and our unworthy aims,
Upon the cross. Who giveth love to all,
Pays kindness for kindness, smiles for frowns,
And lends new courage to each fainting heart,
And strengthens hope, and scatters joy abroad,
He, too, is a redeemer, son of God.

—*Ella Wheeler Wilcox.*

MOTHERHOOD DEPARTMENT

IN CLOUDS OF GLORY

Our birth is but a sleep and a forgetting;
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home:
Heaven lies about us in our infancy!

—*Wordsworth.*

DEVELOPING THE SOCIAL SPIRIT

DR. VIOLA M. KIMMEL

In the development of a child, lead him to think of the group of which he is a member. Teach him to consider his own actions in the light of their effect on others. Teach him as simply as you can. If you talk about the good in other people he will not comprehend you, but he knows that when everybody is cross and in confusion he does not get what he wants, and that when they are happy and peaceful and he has been a good child he gets what he wants.

Fallon, Nev.—My seventh maternity lesson has just come, and I accept it with thanksgiving. It seems that with each lesson comes the instruction needed at that particular time. I feel especially thankful for the lesson now received, for in it I recognize the fulfillment of a need.—*Mrs. L. W.*

Cleveland, Ohio—Words cannot express my gratitude to you and to God for the many blessings that I have received through Unity. I was in labor but a very short time and I have a perfect boy. We are doing well.—*Mrs. E. B. E.*

OUR PAGE OF BLESSINGS

"Before thou eatest pause and raise
Thy thoughts to heaven in grateful praise."

AN INVITATION

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me; hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David.—*Isaiah.*

A PRAYER FOR EVENING

We thank Thee for the joy of service and for rest after toil! Quicken our hearts with a deeper sense of thy protecting care during the long night watches, and fill our souls with the pure delight of thy glorious presence. In Jesus' name, amen.—*M. S. F.*

Father, we thank thee that thou hast plentifully supplied us with all good things.

Father in heaven, we ask thy blessing upon this food which has come to us from thee, the Source of all things. May it produce in us peace and harmony, and love toward all. In Jesus' name, amen.

I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord.

Let the pure substance of life, represented by this food, be quickened in our souls to the end that our bodies be renewed in the Christ likeness.

SOCIETY OF SILENT UNITY

Be still, and know that I am God.

INSPIRED BY THE SPIRIT OF TRUTH

Silent Unity represents the healing department of the Unity School. It ministers to those needing help, without seeing them personally.

We are glad to help with our prayers all who have faith in the power of God. Physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we will pray mightily for you. "With God all things are possible."

Silent Unity will pray for you, and instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

The expenses of the Silent Unity work are met entirely by freewill offerings. "Give, and it shall be given unto you, good measure, pressed down, shaken together, running over."

All letters are strictly confidential.

In writing Silent Unity for help, be sure to give your full name and address.

UNITY SCHOOL OF CHRISTIANITY
SILENT UNITY DEPARTMENT
917 Tracy, Kansas City, Mo.

HEALING THOUGHT

November 20 to December 20

THAT GREAT PHYSICIAN
LIVETH YET,
MY FRIEND AND GUIDE
TO BE;
THE HEALER BY GEN-
NESARET
NOW LIVES AND WORKS
THROUGH ME.

PROSPERITY THOUGHT

November 20 to December 20

ALL-PROVIDING SPIRIT SUBSTANCE IS OMNI-PRESENT. I MAKE IT TANGIBLE WITH FAITH AND MOLD IT WITH THOUGHT. ALL THAT THE FATHER HATH IS MINE.

HEALTH

That great Physician liveth yet,
My friend and guide to be;
The Healer by Gennesaret
Now lives and works through me.

That Jesus died and went to heaven is not borne out by his history. That the Christ mind that made itself manifest through Jesus, existed before him and will continue to exist after him, is plainly taught in the Scriptures. It is also plainly set forth that Jesus raised the human to the divine and that he attained immortality.

He appeared to hundreds after his resurrection and ascension, and he is still making himself manifest to those who believe in his appearing.

Thousands are being healed in this day by having faith in the presence and power of Jesus.

PROSPERITY

All-providing Spirit substance is omnipresent. I make it tangible with faith and mold it with thought. All that the Father hath is mine.

That there is an omnipresent invisible substance is now taught both by physics and metaphysics. That this substance is constantly being molded by the minds of men is well known to metaphysicians. That omnipresent substance is a living, obedient entity, and carries out every thought that is put into it, is also well known.

This being true, we should charge omnipresent substance with thoughts of plenty, if we want plenty to appear in our affairs. We should think about the opulent riches of our Father and proclaim our heritage, as did Jesus.

With every silent thought and with every spoken word you are telling the omnipresent substance what to do. Watch your words.

THE CHRIST SPIRIT

The following excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world.

ANOTHER SOCIETY OF DIVINE HEALING

The following item is taken from the Sheffield (England) Telegraph:

Claims to the power of divine healing were made by the Panacea Society, which held a meeting in London. "No one was more surprised than ourselves when, in 1923, we found that divine healing was within our reach by a simple process," declared Miss Alice Jones at the meeting.

She stated that the Society originated in the study of the prophecies of seven English prophets who lived in the last 250 years. One of these was Joanna Southcott, whose mysterious "box" has given rise to considerable controversy. The present prophet, Shiloh, was a spiritual child of Joanna.

"Our Society," said Miss Jones, "discovered that a visitation of healing and help was to be expected in England about the years 1923 to 1927. We discovered a simple key which unlocked the prophecies. After crucial tests, the healing proved to be sure though slow, and when every member of the Society had benefited we felt it to be our duty to give the public an opportunity to participate. The results are the same whether the patient is a member of our Society or not, the only conditions required being obedience and perseverence in the treatment. . . . Without divine aid, it could not be accomplished. It must be done in God's time and in his way. Our healing is so simple that even a fool cannot err. People who had lost hope of ever being useful or doing any work again are giving up their doctors and dispensing with medicine. They are simply taking the water, and are able to do hard work again. We have cured cases of cancer, of deafness, and infantile paralysis, besides many other illnesses. We are finding it a great cure for cancer. If people take medicines the cure does not take place so quickly."

A number of people who were present, and all of whom looked extremely well, testified to cures from nerve trouble and anæmia from the treatment.

FILLED WITH THE HOLY GHOST

"Miracles of Healing" is a "divine healing magazine" published in Mankapur, India. The following extract is taken from an article in that magazine, written by Evangelist Smith Wrigglesworth:

I received several letters and telegrams about a certain case, but when I arrived I was told I was too late. I said: "That cannot be. God has never sent me too late anywhere." God showed me when I went that something different would happen from anything I had seen previously. The people I went to were all strangers. I was introduced to a young man who lay helpless, . . . The doctor had been to see him that morning and had declared that he would not live through the day. . . .

The young man said: "My heart is so weak." I assured him: "God is the strength of thy heart and thy portion forever. If you will believe God, it shall be so today." . . .

It was winter time, and I said to the parents: "Will you get the boy's suit and bring it here?" They would not listen to the request, for they were expecting the boy to die. But I had gone to that place believing God. . . .

At last I persuaded the parents to bring the boy's clothes and lay them on the bed. From the natural viewpoint, the young man lay dying. I spoke to the afflicted one: "God has revealed to me that, as I lay my hands upon you, the place will be filled with the Holy Ghost, the bed will be shaken, you will be shaken and thrown out of bed by the power of the Holy Ghost, you will dress yourself and be strong." I said this to him in faith. I laid hands on him in the name of Jesus and instantly the power of God fell and filled the place. I felt helpless and fell flat on the floor. I knew nothing except that a short while after the place was shaken, I heard the young man walking over me and saying: "For thy glory, Lord! For thy glory, Lord."

He dressed himself and cried: "God has healed me." . . . That young man is today preaching the Gospel.

THE TRUTH ABOUT CHRISTIAN HEALING

Another evidence of the interest that the bishops of the Church of England display in Christian healing is

found in the following item from the Liverpool (England) Courier:

The bishop of London, preaching at Hadley Church, near Barnet, said that he and Dr. Furse [the bishop of St. Albans] had tried to get bishops to think over the truth that there is in Christian healing. . . .

"Christ speaks a wonderfully direct message to the soul," continued the Bishop, "and I have seen myself that that message has an extraordinary effect over mind and body. . . .

"The priest ought to take with him the great truth we are learning to-day about Christian healing."

SCOTTISH CHURCH AND SPIRITUAL HEALING

At a recent meeting of the Assembly of the United Free Church of Scotland, according to the Glasgow (Scotland) Herald, a committee was appointed to "inquire into and consider the whole subject" of spiritual healing (as practiced in the early church), as the subject "was causing much anxiety and perplexity to many in the church, and as it was desirable that clear guidance should be given by the church to its faithful people."

HEALING FIRST DONE IN THE MIND

An interesting case of healing of cancer is related in Light, a magazine published in England. An operation was to be performed on a woman who was suffering from cancer, but when the surgeons made the incision they found that the disease had made such ravages that they considered the case hopeless. They sewed up the wound, and thought that the patient had only a short time to live. The doctors, however, did not convey their opinion to the patient. The patient was under the impression that the operation was successful, and (to quote from Light): "Within a few months . . . she was completely restored, and lived for fifteen years afterward, dying then from an entirely different cause."

SUNDAY LESSONS

LESSON 7, NOVEMBER 16, 1924.

Unity Subject—SPIRITUAL DISCERNMENT PERCEIVES THE CHRIST.

International Subject—PETER'S CONFESSION.—Matthew 16:13-20.

13. Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is?

14. And they said, Some *say* John the Baptist; some Elijah; and others, Jeremiah, or one of the prophets.

15. He saith unto them, But who say ye that I am?

16. And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven.

18. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it.

19. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

20. Then charged he the disciples that they should tell no man that he was the Christ.

GOLDEN TEXT—*Thou art the Christ, the Son of the living God.*—Matt. 16:16.

SILENT PRAYER—*Through the awakening of the spirit of discernment I behold the Christ—my own true spiritual self.*

There is a realm in consciousness that is ambitious for temporal conquest and dominion, designated in this lesson as Cæsarea Philippi. This is the realm in which

personality has to be met and overcome. The faculties of man (disciples) have to be educated in spiritual understanding. They are connected with the world of Spirit within and the world of form without. When the spiritual anointing—which is a quickening and broadening of the understanding—takes place in the individual, there is a sort of "quiz club" organized in the mind, and we ask and answer our own questions.

"Who do men say that the Son of man is?" What does personality say about this new consciousness? We have not thought about the real identity, or meditated upon the deep questions of existence. But the pouring of the light of Spirit into the mind brings forward these most important problems of our being, and we begin to ask what all the unwonted agitation means. Personality sees all things in a personal way. The new consciousness is asserting itself, and we are forced to give it attention. The first thought is that it is personal in its character, "Elijah; . . . or one of the prophets." This conclusion is the testimony of men, the many minds that are not yet in the understanding of Principle. When the question is submitted to the untrammeled discernment of Truth, which is native to every one, the reply is: "Thou art the Christ."

Inward confession of this great truth is absolutely necessary to its perpetuation in consciousness. When we say in thought, "I AM," and attach to it the quality that we wish to develop we lay hold of the substance of the mind, and a foundation is made that forms a basis for a new man. Let "Christ be formed in you." Simon Peter was designated as the rock upon which Christ should build his church or assembly (ekklesia). The symbolical meaning of Peter is faith, and it has generally been concluded that Jesus made an emphatic assertion that he would found his church upon faith, but this is not the fullness of the truth that he taught. Through faith the real nature of man is discerned to

be spiritual. This perception of man's real being is not arrived at through mortal understanding (flesh and blood), but through spiritual discernment (Father in heaven). The church of which Jesus spoke is the reality of Spirit, which Peter discerned to be the substance of all things. It is an aggregation of ideas in mind based upon principles. The word of God, upon which man moves in faith, could never be confined by creeds or ritual; neither could Jesus, being himself the Word made flesh, speak of building a temporary church through the activity of faith alone. "Thou art Peter," the perceptive quality of Spirit; that which we perceive as a *reality* becomes the rock or foundation upon which we build the habitation for the spirit, the mind, and the soul. This habitation is the church of Christ, the eternal, indestructible, spiritual body of which Jesus spoke.

"Then charged he the disciples that they should tell no man that he was the Christ." The revelation that the real of man is Christ is a matter of individual experience. It cannot be explained to one in personal understanding, because those who have not had this degree of enlightenment can form no comprehension of it. Many anointed ones have proclaimed, "I am Christ," and the world has condemned them for claiming to be Jesus of Nazareth, for he is the only Christ which personality can comprehend. All attempts to explain the character of the Christ of God to intellect are futile. Spiritual things must be "spiritually discerned."

"Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven" (verse 19 of lesson) is a law of mind that we use every hour. "The kingdom of God is within you," and the "keys" given to man by the Christ are *affirmation* and *denial.* What we affirm in the outer or earthly binds the within or

heavenly, and what we deny in the outer relieves the inner.

All spiritual healers use the law of denial and affirmation, and through it get their most striking demonstrations. Strictures and torpid conditions in the body are the result of binding thoughts in the outer planes of mentality, and all flabby, watery, loose conditions in the body are the reflections of negative thoughts and words in the mind. Anxious, tense, affirmative thoughts bind the inner avenues of vital action, and they cry out in headache and neuralgic pains. Let go! Relax the tension, and equilibrium is soon restored. This is mind healing.

QUESTIONS

1. Explain: "Who do men say that the Son of man is?"
2. Why is it necessary that there be an inward recognition of the Christ?
3. What is the meaning of: "Thou art Peter, and upon this rock I will build my church"?
4. What is the church of which Jesus spoke?
5. Explain verse 20 of lesson; also verse 19.

Lesson 8, November 23, 1924.

Unity Subject—THE EXALTATION OF THE CHRIST.

International Subject—THE TRANSFIGURATION.—Luke 9:28-36.

28. And it came to pass about eight days after these sayings, that he took with him Peter and John and James, and went up into the mountain to pray.

29. And as he was praying, the fashion of his countenance was altered, and his raiment *became* white *and* dazzling.

30. And behold, there talked with him two men, who were Moses and Elijah;

31. Who appeared in glory, and spake of his decease which he was about to accomplish at Jerusalem.

32. Now Peter and they that were with him were heavy with sleep: but when they were fully awake, they saw his glory, and the two men that stood with him.

33. And it came to pass, as they were parting from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah: not knowing what he said.

34. And while he said these things, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35. And a voice came out of the cloud, saying, This is my Son, my chosen: hear ye him.

36. And when the voice came, Jesus was found alone. And they held their peace, and told no man in those days any of the things which they had seen.

GOLDEN TEXT—*This is my Son, my chosen: hear ye him.*—Luke 9:35.

SILENT PRAYER—*By exalted spiritual thought, the Christ in me transforms and transfigures my whole being.*

Going up into the mountain to pray, means an elevation of thought and aspiration from the mortal to the spiritual viewpoint. Jesus went up into a mountain to pray, and was there transfigured.

The prayer of understanding, which is founded in unselfishness, sends out a very high and pure thought energy. Prayer always brings about an exalted or rapid radiation of mental energy. When it is accompanied by faith (Peter), love (John), and wisdom (James), there is such a lifting up of the soul that the body is electrified, and the raiment (the aura surrounding the body) shines with glistening whiteness.

All mental action radiates rays of light; by physical scientists these rays are now called N-rays. Psychics have long claimed that they could see these rays surrounding the bodies of human beings and also

surrounding animals, plants, and even stones. These claims of the psychics have been considered chimerical, until the last few years. Now science has found that it can measure the force of these rays, and it is taking them into the realm of so-called exact science.

The character of the mentality determines the character of these rays. If the thoughts pertain to the things of sense, the rays are dark and weak; if the affectional and intellectual natures are active, the rays become highly colored and forceful; when the mind is exalted in prayer, a dazzling light radiates from all parts of the body, especially from the head.

To pray effectively one must have faith, love, and wisdom or discrimination—Peter, John, and James. These accompanying the I AM (Jesus) in prayer, reveal the law of denial (Moses) and the law of affirmation (Elijah). The exercise of denial and affirmation eventually does away with the personality, and brings forth the Christ in Jerusalem (City of Peace).

Faith, Love, and Wisdom are "heavy with sleep" when we begin our devotions. They become awakened through the exercise of exalted thought, and take on a certain degree of spirituality; but they do not fully understand the law of divine unity which exists in the higher spiritual realms. Faith would erect three tabernacles, or temporary thought bodies, not yet realizing the body of Christ, which is a unit.

After great spiritual activity there is a period of quietness, sometimes even of gloom, and a feeling of fear takes possession of the developing but not yet permanently illumined, consciousness. However, the Father is not absent, and his voice flows out from the depths within, in assurance of one's divine sonship.

When there is conviction of the unity of the I AM with its spiritual source, there is neither denial nor affirmation, but simply I AM, Jesus. The fact that they told no man of the things that they had seen

until the Son of man had risen from the dead, indicates an inability of the mind to express the revelations of the spiritual. There are no occult secrets to those who are spiritually quickened; yet no language can explain that which occurs on a plane of consciousness in which the conditions and relations are far different from those of the material. The limited mind cannot grasp the powers of the unlimited.

All that we see in our high moments, whether in visions or in dreams, are mind pictures, and in the very nature of growth from thought to thing they must come to visibility. But we must not consider these mental pictures as real; we should not talk about them as persons. They represent ideas which can be understood only when they are demonstrated in the risen man.

The process of the submerged Christ's coming into life again in human consciousness, the Son of man's rising from the dead, is of deep metaphysical import. The disciples are often in the dark as to the meaning of it all, and they question among themselves. But do not become involved in the doubts and fears of your faculties. Keep your eye on the Christ of God within; then you will understand all that is written of the Son of man, you will understand the experiences that he passes through in demonstrating his Christ power.

QUESTIONS

1. What is meant by going "up into the mountain to pray"?

2. Explain "N-Rays."

3. What is the result when faith, discrimination, and love accompany the I AM in prayer?

4. What is the result of an unenlightened faith?

5. When do denials and affirmations cease?

6. Are there any occult secrets, to the spiritually quickened? Explain.

7. Are mental pictures real? What do they represent?

Lesson 9, November 30, 1924.

Unity Subject—THE RELATION OF LOVE TO LIFE.

International Subject—THE GOOD SAMARITAN—Luke 10:25-37.

25. And behold, a certain lawyer stood up and made trial of him, saying, Teacher, what shall I do to inherit eternal life?

26. And he said unto him, What is written in the law? how readest thou?

27. And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

28. And he said unto him, Thou hast answered right: this do, and thou shalt live.

29. But he, desiring to justify himself, said unto Jesus, And who is my neighbor?

30. Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead.

31. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side.

32. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side.

33. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion,

34. And came to him, and bound up his wounds, pouring on *them* oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him.

35. And on the morrow he took out two shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee.

36. Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers?

37. And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise.

GOLDEN TEXT—*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.*—Luke 10:27.

SILENT PRAYER—*By fulfilling the law of love, I lay hold of eternal life.*

Good will springs from love. The lawyer mentioned in today's text stated the law of love correctly, but he did not fully understand its application. He was not sure who was his neighbor. He evidently had the idea that his neighbor could be only one of his own countrymen. The parable taught that even the hated Samaritan was his neighbor.

The law of love, as stated by the lawyer, reveals an interesting fact concerning God's relation to man. The law reads: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." The first part of this statement of the law would indicate that one must devote every particle of his energy and strength to loving God. This would leave no energy and strength for loving the neighbor, as mentioned in the second part. We must then conclude that the neighbor would get no love, or that loving God includes loving the neighbor. As the parable shows that love was given to the neighbor, we may be sure that God and the neighbor are one. God is everywhere present. We cannot love God without loving our neighbor, nor can we love our neighbor without loving God. To love God with all our strength, we must love all our neighbors. We cannot love a part of God, for God has no parts. God is one, and we are one with him. If we love God with our whole hearts, his love fills us, and we are filled with the life and the joy included in his love. If we do not love God whole-heartedly—if we think that some people

should be loved and some should be hated—we automatically shut ourselves away from the love of God, and make ourselves unloving and unhappy.

Love makes coöperation. The early disciples thought more of the Christ principles and teachings than they did of their worldly belongings. They did not hesitate to coöperate with one another by pooling their goods for the support of all who were engaged in the Christ work. ". . . and not one of them said that aught of the things which he possessed was his own; but they had all things common." When man understands the principle of love he will drop all selfishness. Then his life will be a joyous service to God and to men. All of his needs will then be abundantly cared for. The destructiveness of selfishness is illustrated in the death of Ananias and Sapphira who "kept back *part* of the price."

The object of giving love to God and to our neighbor is the attainment of eternal life. This interpretation is according to the teaching of the Jewish Scriptures, and is sanctioned by Jesus. We may love God with all our hearts, souls, minds, and strength, and yet delay our entering into eternal good. The metaphysical interpretation of the greatest commandment is that we may get very close to God in spirit but that we must see the life of God manifest in externals also before we shall compass the fullness of Being and come into its completeness in consciousness. Religion easily falls into forms, thus losing its vitality, its life-giving quality. The early Christians were given great power by Spirit, and they performed miracles; but rites and ceremonies came with organizations and church buildings, and spiritual power gradually waned. This is the history of every religious organization. The founder is inspired, and for a time he inspires his disciples. Then comes a period of temporal prosperity—and spiritual decadence.

The formalist overlooks the essence of things—he lacks compassion and love. When life lies bleeding the priest and the Levite pass by on the other side, but the quick sympathy of the unconventional Samaritan is aroused and he does the right thing from inner prompting.

To lay hold of eternal life we must bind up life's wounds wherever we find them, and we shall find them wherever life flows. God is life, and wherever the pulse of life beats there God is. Man cannot give or take life, but so long as he thinks he can slay the living, and so long as he proceeds to do so in man and in beast, he will be at enmity with life. Those who would lay hold on eternal life must seek in every way to preserve the forms in which it manifests. The wounds of life are thus bound up.

We must have compassion upon the life in the body of every living creature, and especially in our own bodies. We must declare that life abides perpetually in the organism. We must bind up the wounds through which we are dissipating the life of our organisms. The robbers, appetite and passion, are at work upon our bodies every day. We must drive them off and bind up the wounds that they have made. We must give life the sanctuary of our pure thought, and must pay the price through overcoming.

So long as man continues to lose his body through death, he will be in doubt as to the reality of eternal life. The very fact that man believes that life can go out of his body shows that he is not in the consciousness of eternal life. In theory he may see that life is omnipresent, and may reason to himself that he cannot therefore get outside of life, yet the appearance is that he lets it slip away from him. The thought that life can slip away even temporarily will keep man out of the consciousness of eternal life.

We all have life, God's eternal life, but it does

not become ours in experience until we consciously realize that it is ours. If we enter into eternal life, as Jesus did, we must lay hold on omnipresent life and incorporate it into our bodies. This is the secret of inheriting eternal life.

QUESTIONS

1. What truth about the relation of God and man does the law of love, as stated by the lawyer, reveal?
2. If we love God with our whole hearts, can we hate anybody?
3. What is the object of love toward God and man?
4. What occurs when a religion falls into forms?
5. How are the "wounds of life" bound up?
6. How does man consciously attain eternal life?

Lesson 10, December 7, 1924.

Unity Subject—THE NECESSITY OF EXPRESSION.

International Subject—THE MAN BORN BLIND. —John 9:13-17, 26-38.

13. They bring to the Pharisees him that aforetime was blind.
14. Now it was the sabbath on the day when Jesus made the clay, and opened his eyes.
15. Again therefore the Pharisees also asked him how he received his sight. And he said unto them, He put clay upon mine eyes, and I washed, and I see.
16. Some therefore of the Pharisees said, This man is not from God, because he keepeth not the sabbath. But others said, How can a man that is a sinner do such signs? and there was a division among them.
17. They say therefore unto the blind man again, What sayest thou of him, in that he opened thine eyes? And he said, He is a prophet.
26. They said therefore unto him, What did he to thee? how opened he thine eyes?

27. He answered them, I told you even now, and ye did not hear; wherefore would ye hear it again? would ye also become his disciples?

28. And they reviled him, and said, Thou art his disciple; but we are disciples of Moses.

29. We know that God hath spoken unto Moses: but as for this man, we know not whence he is.

30. The man answered and said unto them, Why, herein is the marvel, that ye know not whence he is, and *yet* he opened mine eyes.

31. We know that God heareth not sinners: but if any man be a worshipper of God, and do his will, him he heareth.

32. Since the world began it was never heard that any one opened the eyes of a man born blind.

33. If this man were not from God, he could do nothing.

34. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35. Jesus heard that they had cast him out; and finding him, he said, Dost thou believe on the Son of God?

36. He answered and said, And who is he, Lord, that I may believe on him?

37. Jesus said unto him, Thou hast both seen him, and he it is that speaketh with thee.

38. And he said, Lord, I believe. And he worshipped him.

GOLDEN TEXT—*One thing I know, that, whereas I was blind, now I see.*—John 9:25.

SILENT PRAYER—*I am identified with and I express the Christ mind.*

There are sins of omission and sins of commission. The text from which our lesson was taken illustrates a sin of omission. The man born blind had not sinned, neither had his parents sinned.

The inquiry, "Who sinned, this man, or his parents, that he should be born blind?" indicated a previous incarnation of the man in the fleshly body, in which he may have sinned. Belief in successive incarnations of man was accepted by all the Scripture writers who

were spiritually wise. The tents and tabernacles in which the children of Israel lived in the wilderness are the symbols of the fleshly bodies that they put on and off, again and again. Solomon's temple is a symbol of the regenerated body of man; when man attains this body he will cease to die and reincarnate. In order to build this indestructible body, we must make manifest the works of God.

The works of God which we are to make manifest are the perfect ideas of a perfect man idea in Divine Mind. "Ye therefore shall be perfect, as your heavenly Father is perfect." We are to bring forth the perfections of Being. If through neglect or laziness or belief in inability we fail to do this, we fall under the judgment of the constantly operating law, which is inwardly urging us, and which in all the outward forms of Nature is commanding: "Go forward."

The sin of omission is even greater than the sin of commission. There is some hope for the one who is an active sinner, but what can we expect of one who makes no effort to do for himself; who simply drifts with the tide, or looks to others for all things? The blind man was a sinner of omission before he was healed. He was a blind beggar—one who had no perception of his own capacity and no confidence in his power to rise superior to conditions in the material realm. When man fails to apprehend his mission and to do the work of bringing forth that which is allotted to him, he remains in darkness. This blindness is that sin of omission which prevails in every man who does not realize his place in the Godhead. If one fails to do that which he is told from within is the right thing to do, he is sinning, and his soul will remain in darkness to just the degree that he sins.

The world is full of people who are in this blind, beggarly state. They sit by the wayside and wait for the workers to give them pennies and crusts, when

they themselves might be producers of their good. The remedy for their situation is for them to deny material darkness and ignorance and inability. By putting the clay upon the blind man's eyes Jesus illustrated how man makes opaque his understanding by affirming the power of material conditions to hamper and impede his spiritual and material growth. The washing away of this clay by the man himself shows that by our own volition and our own efforts we must deny away these seeming mountains of environing material conditions.

The starting point of man's reformation is in the mind. He must begin to handle situations mentally at first, and as he proceeds to do away with thought limitation, surrounding conditions will gradually change, and he will find himself "seeing" as a result of his efforts to do the will of the one supreme Mind.

When we begin to deny away old limitations of material race thoughts and to affirm illumination from the Christ within, we are sure to arouse the Jews and the Pharisees in our mentality. They are representative of our tendencies to cling to the letter of the word, to outer forms of religion, and to deny the real power of Spirit actually to illumine our minds and transform our entire beings. If, after we are awakened, we are bold in our declaration of Truth, as this man was when he was healed, we may experience much opposition from our old formal religious ideas. If we listen to them all, we may feel as though we are no longer in spiritual favor. But we need not fear; we shall become conscious of the Christ again, and he will reveal his identity to us. Then we shall worship him truly.

QUESTIONS

1. What is indicated by the inquiry: "Who sinned, this man, or his parents, that he should be born blind?"

2. What are the "works of God" which we are to "make manifest"?

3. Explain why the sin of omission is greater than the sin of commission.

4. Explain metaphysically the healing of the blind man.

5. What do we arouse when we begin to deny away old limiting thoughts?

THE LAW OF SERVICE

"The fields are white for harvest
But the laborers are few,"
So spake our Lord in Galilee,
And still the words are true;
About you in Life's waiting fields
There's work for you to do.

The world still groans in bondage;
Its ransom must be bought
With untold wealth of loving deeds
Inspired by loving thought;
And that which you can do to help
Is waiting to be wrought.

Your own load may seem heavy
And more than you can bear,
So that for others' burdens
You have no strength to spare;
But your own load will lighter grow
When you another's share.

The good we do to others
Our own good best assures;
The cup of water given in love
A sure reward secures.
Carry your brother's burdens,
And God will carry yours!

—Willis E. Bloomfield.

SOCIETY OF SILENT UNITY

"Be still and know that I am God."

EXTRACTS FROM LETTERS

ALL CREATION IS GOOD

We are glad that you are finding helpful thoughts in Weekly Unity. Our aim in printing this paper, as well as our other literature, is to help people into a better understanding of the truth that makes man free, not to convert any one to our special beliefs for our personal benefit. We know that God's children are transformed into the Christ likeness by the renewing of their minds, and if Spirit enables us to put forth thoughts and ideas that will hasten this transforming work, we shall be filled with rejoicing.

In John 1:3 we are told that *all things* were made by God, and without him was not anything made that was made. In the first chapter of Genesis, we read: "And God saw everything that he had made, and, behold, it was very good." All that ever was really made is good, and as God made all things, there is in truth only one power—good. But to explain this clearly would necessitate our explaining some of the fundamental truths of being as these truths have been revealed to us. This explanation would require a course of lessons, and so is impossible in the space of a letter. We have a course of lessons which we give by Correspondence to those who wish to make a definite and systematic study of our teaching. We recommend to you one of our textbooks, "Lessons in Truth," as the simplest thing that we have to explain to beginners many of the points concerning God and man.

There is only one Power, the omnipotent Good. We do not deny that evil appears in man's world, but we do deny that there is a real power back of it. We

deny that there is a personality of evil. Man was created in the image and likeness of God and was given dominion over his life. He has used his right to freedom of thought and act to build up error conditions and inharmonies of many kinds. He has built up within himself a state of mind that is contrary to the good; this state of mind is called the devil, Satan, the adversary. If there were a separate power of evil that existed of itself, evil could never pass out of the lives of men. It would be as enduring and unchangeable as God. But since the only things that really exist are the things that have root in God, and since evil is not of God, it does not, in the real meaning of the term, exist at all. It is only a temporary appearance or state of consciousness that will pass away as man realizes its true nature and turns his full attention to Truth.

The fact that man is and always has been in reality a son of God does not benefit him much until he becomes conscious of the fact and becomes obedient to God's laws. The prodigal son was just as much a son when he was away in a far country wasting his substance in riotous living as he was before he left his father's house or after he returned to it, but he did not receive the benefits of sonship until he went home. In the same way, until we become willing consciously to recognize and acknowledge God in our lives, we are not lifted out of sin and suffering. But all the time Christ is standing at the door of our hearts knocking for admittance. We open the door by receiving him into our conscious thought. Then a cleansing and a refining of our consciousness and of our entire being takes place, and we begin to be changed into his likeness.

We thank you very much for the love offering that you sent us. We have placed upon it our word of blessing, and we affirm its return to you, rich with increase. We thank the Father also for this gift, for we realize that, while man may be used as the channel

through which God works, yet God is the one Source of all supply and of all good. "In all thy ways acknowledge him."

UNITY DOES NOT TELL FORTUNES

We cannot give you the information that you ask concerning your husband. We do not read any one's future, or do anything of that nature. We know that each individual makes his own future by his thoughts and beliefs. By holding to the good, any one can bring good into his life, and can neutralize any evil that might otherwise have come to pass.

Your husband can be healed by faith in God; his life can be transformed into one of joy, peace, and blessing. We shall be glad to take up the word of healing and spiritual awakening with you for him, if you wish us to do so. We know that you both can be greatly blessed by the power of Truth. Declare often for yourself and for your husband these true words:

I am (you are) the illumined child of God, filled with the Spirit of wisdom and love, by which I am (you are) guided in all my (your) ways, and led into that which is for my (your) highest good.

THE GARDEN OF EDEN

Spiritual self-consciousness is the Garden of Eden —man's soul and body consciousness in its original state of purity and perfection. In the Garden was planted the tree of life—that is, perception of life—and the tree of knowledge, the perception of knowledge. In eating of the tree of knowledge (coming into the perception of good and evil), man lost sight of his perfection and came to believe himself a being of many limitations. This was his fall, his ejection from the Garden of Eden.

The "flaming sword" is symbolical of the protective power of the word of Truth which guards against and protects from the entrance of evil.

SILENT UNITY HEALING

"What hath God wrought!"

[In writing Silent Unity for help, be sure to give your full name and address.—*The Editors.*]

HEALTH

Blenheim, Ont., Can.—I thank God and Unity for the help that has been given to our son in strengthening his legs. The doctor said that the only way would be by an operation. My mother wrote to Unity for prayers for him, and his legs are straight now, without an operation.—*A. N.*

Pittsburgh, Pa.—You may discontinue prayers for my brother. He had a hemorrhage of the lungs and the doctor had given him up. I sent a telegram to Silent Unity and my brother began to improve right away. He is now up and feeling fine.—*Mrs. M. I.*

Fayetteville, N. C.—I thank the good Lord and you for my husband's recovery from a terrible cough. Nothing seemed to help him, until I wrote to you.—*Mrs. A. G.*

Glens Falls, N. Y.—I am writing you to discontinue prayers for my husband and myself. I am much better and my husband has not had an attack of epilepsy in three months. We thank God and Unity for what you have done for us.—*Mrs. A. D.*

Fort Myers, Fla.—I wrote you asking for prayers for my daughter, whose eyes were seriously affected. In less than a week her eyes showed great improvement, and now are well. We thank you most earnestly for your help. —*Mrs. T. E. E.*

Bay City, Tex.—Through your prayers the varicose ulcer that had troubled me for six years has healed, and there is no scar.—*A. H.*

Centralia, Ill.—Mother and I wrote you two months ago asking for prayers. My mother's condition was terrible to see. It seemed that there was nothing under the sun that was not wrong with her. I truly wish that you could see her now. The change has been wonderful, thanks be to our heavenly Father and to Unity. She seems fifteen years younger. You may discontinue prayers for her.—*Mrs. O. H. R.*

Herman, Mo.—When I wrote you for prayers for healing of my tonsils, I was so sick that I could hardly write, but the next day I was well. My tonsils have not

hurt me since. At noon I could hardly swallow, but at supper I could eat everything I wanted to eat. Thanks to God and to Unity.—*Mrs. L. G. P.*

Cincinnati, Ohio—You may discontinue prayers for me, as the growths are gone. Many thanks to God and to Unity. I inclose love offering.—*Mrs. W. E.*

Los Angeles, Calif.—Our hearts are full of love and gratitude for your prayers, which are a wonderful blessing to us. I wrote you asking for prayers, as I had been sick for some time from the "flu." Within three days after writing you I was feeling fine.—*Mrs. R. F. C.*

Fredonia, N. Y.—I asked for prayers to aid my brother, who was ill. Our prayers are answered: Brother's mind is clear. God gives generous gifts if we but ask. Not only has my brother been benefited, but we ourselves have been shown the way of Truth. I have seen many things in the right light, since praying in the silence.—*Mrs. F. C. K.*

Durant, Okla.—I wrote you for healing of my kidney. I now wish to thank you for your prayers. God has blessed me wonderfully, and I am healed.—*N. D. I.*

Centralia, Ill.—I thank God and Unity for my daughter's complete healing; also I thank God and Unity for healing my boy of a spinal trouble. God bless your wonderful work.—*Mrs. C. E. G.*

Dallas, Tex.—The morning I wired you, my jaws had begun swelling from mumps, and all indications were that I would be forced to go home before noon. My work was exceedingly heavy at that time. I was greatly needed at the office. Immediately after the telegram was sent, things looked brighter. Although the swelling remained for a few days, it was hardly noticeable and there was no pain or fever at any time. I join in prayers that all of God's children may soon know the Truth and live it in God's glorious way.—*H. E. S.*

Toledo, Ohio—I wrote you for prayers for healing a bad cough, and also for healing a swelling in my right limb. Now I am perfectly well. I sincerely thank God and Silent Unity for my recovery.—*Mrs. W. L.*

Havana, Cuba—I thank God and you for assistance. I was ill in bed only four days. The fever went down as soon as I had sent the cable. Please accept the inclosed love offering. May God bless you and your good work.—*E. W. L.*

Brooklyn, N. Y.—I wrote you for prayers for my

child, who was suffering from intestinal trouble. I am glad to say that he has been healed. I thank God and Unity, for I know that the healing was accomplished through your prayers.—*Mrs. E. C.*

Nevada, Tex.—At the time I wrote asking for help I was confined to bed. I am now able to do my housework. I am thanking God and Unity for this demonstration. You may discontinue prayers for me. May God bless all the Unity work and the Unity workers more this year than in any preceding year.—*Mrs. C. F. J.*

Rochester, N. Y.—I sent you a telegram asking you to treat my husband for healing of blood poisoning. You may discontinue prayers, as the healing was almost instantaneous. I am very grateful to you for your prayers and to God for all his blessings.—*Mrs. R. J.*

Wilsonville, Nebr.—About two months ago I asked you to help me overcome constipation. I have not taken a drop of medicine since that time, and I am cured. May God bless you in your wonderful work. I love Unity magazine and read every word.—*B. F.*

Battle Creek, Mich.—Two months ago I asked for prayers for healing of a growth under my left breast. It has disappeared. I thank God and Unity for the help that I have received.—*Mrs. F. S.*

Reading, Pa.—This letter will convey to you my sincere and heartfelt thanks for the healing ministry that you gave my wife. The healing of her eyes took place immediately after you received the telegram asking for help. The eyes are now perfectly normal.—*H. E. P.*

New Bedford, Mass.—I wrote you for prayers for the recovery of my husband, who was suffering from sciatic rheumatism. A doctor gave him no relief. After we wrote you his recovery was rapid. I cannot thank you enough. You may discontinue prayers.—*Mrs. H. D. K.*

Wyomissing, Pa.—I wrote you asking you to pray for me. I had indigestion, weak stomach, weak heart, and bad liver. I am entirely cured. I thank God and Unity. —*Mrs. C. W. H.*

Glendale, Calif.—Unity has taught me how to trust and not worry, and has helped me to get into tune with Spirit. I am just resting in God's arms and giving thanks to him for the loving help that I have received through Unity. My health is improving rapidly, and I am happy to be able to do my work again. God fulfills his promises abundantly if we trust him.—*Mrs. J. G. C.*

PROSPERITY

Point Richmond, Calif.—I wrote you for prayers to help me sell my business. I am happy to say that I sold out for $400 more than I expected to get. I thank you for the wonderful comfort that I get from God through Unity.—*Mrs. B. A.*

San Francisco, Calif.—I thank God and Unity for the wonderful help that I have received from your prayers. When I wrote you I was out of work and was very unhappy. While I was writing to you the telephone rang and the particular position that I had been trying to obtain was offered me. It is by far the best position that I have ever held. —*L. G. O.*

Long Beach, Calif.—Since we asked for prayers, our sales have more than doubled and the future is looking brighter every day. May God be with you in your wonderful work.—*Mrs. G. P. D.*

W. Philadelphia, Pa.—I have had much success in getting work since I wrote for your prayers. I am doing well with my work. Every day I thank God and Unity for my success.—*L. W.*

Eureka, Calif.—You may discontinue prayers for me, as my affairs have been settled satisfactorily. I gratefully send a love offering to you and I thank you for your help. —*A. M.*

Toronto, Ont., Can.—I wrote you asking for prayers that we might be guided in obtaining a home for ourselves. We were successful in buying a house in a nice location. I pray that God may bless you in your work of helping to make this world a more pleasant and beautiful place. —*Mrs. A. R.*

Westimber, Ore.—While I was riding on a train I lost my purse containing money and several valuable articles. I held the thought that I would find it. In less than an hour I called at the union station in Portland and recovered it. We receive if we but ask and have faith. —*Mrs. C. E. S.*

Boston, Mass.—My husband has been given a very fine position, and I am writing to thank you for your help. God has been good to us, and we thank him; we thank you also for your help.—*Mrs. W. C. B.*

Kirksville, Mo.—You may discontinue prayers, for we have sold our property. I thank God and Unity for this demonstration. Please accept the love offering inclosed. —*Mrs. M. E. S.*

Bayridge, Brooklyn, N. Y.—I thank you very much for your prayers. I went out yesterday to look for a position and promised myself that I would send you some money today. I got the position and I am keeping my word. We moved into a new house a year ago, bought furniture, radio, and several other things. I don't think we would have had such courage, without Unity.—*Mrs. A. C.*

Anaheim, Calif.—We have been prospered by your help, and have more harmonious surroundings. We are very grateful to the Father and to Unity.—*C. W. P.*

Chilliwack, B. C., Can.—I wrote you asking your prayers to help me get work. Your prayers have been answered. Work came from a place unlooked for and at a salary beyond anything I had hoped to get. I am overjoyed. The demonstration is wonderful.—*H. H.*

St. Louis, Mo.—I had been out of work for nine months; then I asked Unity for prayers to help me secure a position. I now have a better position than I ever had before. I thank God and Unity for the answer to my prayers.—*O. A. S.*

Canton, Ohio—A great change has come in our living, greater than I ever expected. My husband had been out of work a great deal. I wrote to Unity for help, and in a few weeks my husband was back at one of his old jobs, one where he liked the work. In a few days a friend told us of this house, which is as nice and convenient as any I would want. I thank you for your prayers, and I thank God with all my heart for the many blessings that he gives. —*Mrs. D. B. G.*

Miami, Ariz.—I asked you to help me get a certain position. You sent me a prayer to learn and you also worked for me. I did not get the place that I asked for, but was given one that I would much rather have.—*Mrs. H. A. B.*

San Bernardino, Calif.—Everything is going well with me. I am happy. The love affair which you have been taking care of for me is entirely a thing of the past and out of my life. Of late I have become successful in a business way.—*E. W.*

St. Louis, Mo.—Your letter with its message of cheer and confidence reached me. I got a telephone call from my former employer asking me if I would take a position. I went to work the next morning. I am thankful for the blessed Truth, and I feel Spirit working in all my affairs. —*E. H. H.*

RADIO NEWS

Davenport, Iowa—A friend and I have been so rejoiced to listen in to your Saturday night healing services over the radio. The idea of you having your own broadcasting station is splendid. I hope the idea will materialize. —*Mrs. H. M. B.*

New Orleans, La.—A number of our friends listen to your Saturday night healing service and to your Sunday evening service, over the radio. All have gained a great deal from these services and have enjoyed them just as much as though they had been with you. We have found the radio services a means of attracting and otherwise touching many who would not be drawn toward any other presentation of the Truth message. In our city we have contacted many who have told us they had listened to the Unity services and enjoyed them. We have mentioned these services to all whom we have met who have radio receiving apparatus in their homes. We think your radio service is splendid. We shall do all in our power to forward the work of Unity in our city.—*L. B. E.*

Dean's Island, Ark.—We wish to be added to the list of appreciative "listeners in." The service, coming to so remote a corner on an island in the Mississippi river, was like a whisper of comfort from God's kingdom.—*Mr. and Mrs. W. A. C.*

Kansas City, Mo.—Accept my offering for the Unity work. I listened in to the services Saturday night, Sunday morning, and Sunday evening. I missed hardly a word. Yours for the broadcasting of Truth.—*A. L. K.*

Davenport, Iowa—A friend of mine who reads Unity has been staying with me every Saturday night to listen to your service over the radio. Yesterday she seemed to be ill with a cold. I had dropped a large lump of coal on my foot, which had been badly sprained before. It was swollen and hurting intensely. We felt sure that if we could hear your healing service we both would be helped. You can imagine how thankful we were when we were able to hear plainly every word of your service. We were so thankful to hear Mr. Fillmore, the founder of Unity, speak. This morning my friend was able to walk a distance of forty blocks, and my foot is much improved.—*Mrs. H. M. B.*

HELPED BY UNITY LITERATURE

Kansas City, Mo.—I thank you for having published "Forgiveness." It is worthy of being put among the classics. "Forgiveness flowed from the Master as brilliancy flows from the sun, because he was God in a veil of incarnation so sheer that the world saw his divinity."—*J. E. B.*

Massillon, Ohio—Please renew my subscription to Weekly Unity. This periodical helps me over the blue spells and makes life more worth while. I have been much happier since I have been reading it. Thank God and Unity.—*Mrs. J. S.*

Wakefield, Mass.—I am glad to see a child's magazine that emphasizes Christianity to the tender, impressionable minds of our God-given little ones.—*G. C. N.*

New Hamburg, N. Y.—I have been asking Divine Mind to guide my affairs, and everything is working out beautifully. Unity teaching is the most wonderful, beautiful, and inspiring in the whole world, I think. I give all my Unity literature to others, after I read it, and they tell me that the reading of it gives them pleasure and peace.—*Mrs. L. E.*

Muskegon, Mich—I feel truly thankful for the great comfort and help I have received since I have been reading Unity magazine. I have had many blessings, for all of which I thank God and Unity.—*Mrs. C. H.*

St. Johns, Mich.—I surely will renew my subscription, as I cannot afford to miss a single copy. The last two papers have meant much to me. I am getting more light on the Christ truth, and I am trying faithfully to demonstrate a better understanding, that I may help others and myself.—*E. B. R.*

CORRESPONDENCE SCHOOL

Sullivan, Ill.—I want to tell you what a wonderful help your Correspondence Course has been to me. I have studied only two lessons, but I realize what they have done for me. Because of your instructions concerning the silence, I feel like a new person. Many burdens, worries, and cares have left me. I did not imagine that such a change would be possible. I feel much freer about the financial affairs of which I wrote you, and I know that prosperity will manifest.—*Mrs. C. D. T.*

Kirkwood, Mo.—The Lesson, "Healing," has been learned and applied. My little girl was relieved almost instantly of a feverish condition. Each day I feel more

thankful that I was guided into this study. Each day my spiritual vision is becoming clearer and clearer. We cannot sing enough praises for the change that you have brought into our lives. The one desire of my heart is to serve others as you have served me through these lessons.—*Mrs. O. F. K.*

Bridgton, Maine—I am enjoying the Correspondence Course very much. These lessons teach Truth principles which can be applied practically to all of life's problems. Wonderful possibilities are opened, through these lessons, to all who want to learn and apply the teachings of Jesus Christ.—*F. W.*

Trenton, Tenn.—The second lesson of the Unity Correspondence Course has helped me very much. Passages of Scripture that I had not previously understood are now clear to me. I am very thankful for your help.—*W. H. C.*

Bozeman, Mont.—I am very grateful to you for your kind help. The Unity Correspondence Course is helping me to hold fast to Truth. I identify myself with the Christ self and endeavor to let the Father's will be expressed through me. I appreciate your helpful hints and suggestions. —*M. W.*

PROSPERITY BANK

Long Beach, Calif.—I want to tell you of the wonderful demonstration that I made through the prosperity bank. Two days after I used the affirmation I got a position at my chosen work and at a larger salary than I ever expected to receive. God bless you who help us to find the true source of all good.—*Mrs. F. A. T.*

Houston, Tex.—When I began using the prosperity bank plan, my husband was out of work. Now he has a permanent position and we are happy, well, and prosperous.—*E. H.*

Schenectady, N. Y.—During the weeks I was using the bank many blessings came to me that were very wonderful evidence of God's care and guidance. A contemplated change in my work, which was undesirable to me, was averted in a way that seemed nothing short of miraculous, and now I have every reason to believe that an increase in salary will very soon be forthcoming.—*Miss. R. E. C.*

Kansas City, Kans.—I have received many blessings and I have been able to make the payments on my little home during the three months that your prosperity bank has been in my home.—*Mrs. C. J.*

TITHING

Red Bud, Ill.—Tithing has proved the most successful business proposition that I have ever found. I have been tithing only since last December, but the practice is a joy to me. I feel that I have a share in many of God's undertakings. I leave all problems to God and try to be led by him. You will find a love offering inclosed.—*Mrs. E. B.*

Hollywood, Calif.—Inclosed please find my tithe of $25. My tithes were $5, then $10, and this month my tithe is $25. God bless you. I can hardly wait—I am so glad to give to you as God gives to me. When we begin to demonstrate, we know that we have found God.—*Mrs. L. M. H.*

Philadelphia, Pa.—I read that the whole secret of success in business lay in tithing, in letting God take care of one's business and in leaving it to him to see that one had something to tithe with. I decided to try that plan. At once it started to work, and it has kept up.—*F. J. G.*

Stoneham, Mass.—Again I have the privilege of adding my tithe to help in your great work. My experience since setting aside a tenth of my income has far exceeded all my expectations. I can faithfully say with other tithers that I cannot afford to give up tithing.—*Mrs. H. W. F.*

FREEDOM

Pryor, Okla.—I wrote you to pray for my son, to cure him of drinking. He has not been under the influence of liquor since. He tells me that he intends never to drink again. Nobody knows how thankful I am.—*N. J. K.*

Louisville, Ky.—Thanks to God and to Silent Unity, I have overcome the tobacco habit.—*J. R.*

Jacksonville, Fla.—I am more than pleased to write and tell you that through the prayers offered to God by Silent Unity, my husband stopped drinking. He has not had a drop of anything intoxicating in about eight weeks, and he seems a different man.—*Mrs. P. C. F.*

Madison, Ill.—I wrote you asking you for help that I might be able to quit chewing tobacco. I have no desire for tobacco any more. I thank God and Unity.—*H. P. M.*

Los Angeles, Calif.—You may cease prayers for my son. He is greatly improved in obedience, and I am sure that he never touches intoxicants any more. God bless you and your wonderful work.—*Mrs. G. A. C.*

MISCELLANEOUS

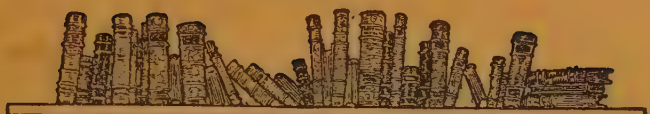
Livingston, Mont.—I am thankful that the Lord has led me to you. I have tried since childhood to understand the Bible. I have tried to live by it but I could not, so when my last child was born I was tested. A doctor who visited me the night before the child was born said that I could not live. I knew that God is all in all and I knew that he did not make a life to destroy it. I kept knowing Truth and I came out all right. The baby was born in a shack and the weather was cold, but God was with us. I read the Unity publications and my husband also enjoys them. He never believed in the Bible before. He says that before reading your literature he never understood or believed in religion.—*Mrs. C. G.*

Colusa, Calif.—You may discontinue prayers for me. My loved ones and myself have received great help. Harmony and peace are ours. We thank you for your beautiful work.—*Mrs. E. L. H.*

San Diego, Calif.—Since I have become interested in Unity I have received many blessings. My health has greatly improved; with the help of the prosperity bank my finances seem to take care of themselves. I thank God and Unity for this new revelation.—*Mrs. M. K.*

Rochester, N. Y.—Some time ago I was knocked down by a cow, trampled on, and so severely injured that recovery was thought impossible. A friend at once telegraphed Silent Unity for help, and the doctors say that the recovery was a miracle. No permanent disability remains, and I feel more and more established in health and harmony. Last year I asked your help for healing of constipation; the inharmonious condition was corrected within two months. I am so thankful that you have shown me the way to the Father. Weekly Unity and Emilie Cady's books are the greatest possible comfort.—*O. H. M.*

Hoboken, N. J.—You all are doing God's will in you by speaking and teaching the Truth, by consecrating your lives to God, by letting your light shine before your fellow men that they may see the light and be constrained to love God and to serve him. I praise and give thanks to God that you always may be conscious of divine love and may be guided by infinite wisdom. It is this which brings peace out of confusion, health out of sickness, prosperity out of poverty. I thank you and God for the light, love, and life I have received since taking up the Unity Correspondence Course.—*S. D. B.*



PUBLISHERS' DEPARTMENT

SUBSCRIPTIONS PAYABLE IN ADVANCE

Single copies: Unity magazine, $.10; The Christian Business Man, $.10; Wee Wisdom, $.10; Unity Daily Word, $.10; Weekly Unity, $.02; Unity Healing and Prosperity Records, $.30.

Unity magazine one year.....$1
Weekly Unity one year.....$1
The Christian Business Man one year.....$1
Wee Wisdom one year.....$1
Unity Daily Word one year.....$1
Unity Local Program one year.....$1
Sunday School Leaflets one year.....$1
Unity Healing and Prosperity Records one year....$3

Sample copies of these periodicals, except the records, will be sent gratis upon request.

TO UNITY SUBSCRIBERS

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription. A mark around this notice shows that your subscription expires this month. A subscription blank is also inclosed for your convenience in renewing.

Very soon our order department will begin to feel the rush of Christmas orders. We ask that we may have your coöperation during this period in order that we may most efficiently serve all our subscribers. You can help us when ordering books, booklets, or tracts, by stating clearly and briefly the names, the bindings, and the prices of the publications which you order. If you are subscribing for periodicals, state which periodicals you desire and for how many years you wish them sent. When it is convenient, use our order blanks. Before mailing your letter or order, read it carefully. We shall very much appreciate your coöperation in these details.

UNITY SCHOOL OF MUSIC

Its Spirit and Purpose

On September 15 Unity School of Christianity opened a new department, the Unity School of Music. A great deal of interest has already been manifested in this new branch of our work and we are glad to give you here some idea of its purpose and ideals.

Music is for everybody. It is entirely within the power of every human being to understand music and to possess the blessing of its healing and its happiness-bringing qualities. The creative process in music, as in life, is from within outward. Learning to listen and to understand must come before learning to perform. This cultivation of the listening side leads to free expression.

The Unity School of Music, as an exponent of the Seymour Plan of Musical Re-Education, supplants the formal, mechanical methods that have guided music teaching in the past. The old method compels students at the very beginning of their studies to investigate music by means of the intellect. The old practice tended to destroy the very spirit of that which it aimed to awaken and to cultivate. Music spiritually taught brings the pupil at once into a realm of musical experience that leads him consciously to link music with the harmonizing principle of life. The mastery of technical details and the study of form and structure are left to follow naturally and easily, after the love for music has become thoroughly established.

If you are interested in this school and its new, though proved, methods of musical interpretation and appreciation, we ask you to write us for a catalog which will explain it to you in detail. Address your letter to

Secretary of Unity School of Music,
917 Tracy, Kansas City, Mo.

Many of our friends have expressed their appreciation of the help which they have received through using "The Lord's Account Book." This booklet is sent free to any one who asks for it. It is designed to explain and encourage the helpful practice of tithing. The practice of tithing gives to one the consciousness that God is a partner. With God as your partner you cannot fail.

UNITY DAILY WORD

is studied by persons of various religious denominations, by individuals in all walks of life, and by many who have spent years in studying and practicing metaphysical healing.

This is our new magazine. It is a monthly handbook of daily lessons in demonstrating Truth. It bridges the gap between understanding and actual demonstration.

A full page is devoted to the lesson for each day. The entire body of workers and students at Unity headquarters recently adopted Unity Daily Word as the source from which their daily meditations are to be taken. This is but one of the indorsements and recommendations of Unity Daily Word which have come to our attention.

Send for a sample copy or, better still, send $1 for a year's subscription.

WEE WISDOM

is our magazine for children. We feel that it is a wonderfully helpful magazine for children, since it so thoroughly balances Truth training and the entertainment feature. So powerful are first impressions that great care must be exercised in the selection of reading material for children. Child minds must be trained along Truth lines if they are to have the perfect understanding that means success and happiness. On the other hand, the Truth lessons must be presented in a form attractive and interesting enough to hold the attention. So we feel that it is the perfect balance of these two essentials that makes Wee Wisdom so valuable for children.

$1 will send this magazine to your boy and girl for the coming year.

PUBLISHERS' NOTES

It is a little early to insist upon your thinking about Christmas—but there are some facts about last Christmas that may interest you. During December, 1923, our order department sent out 4,253 Unity Calendars, 2,204 copies of "Lessons in Truth," 1,377 copies of "Divine Remedies," 1,012 copies of "Christian Healing," 552 copies of the "Unity Inn Cook Book," and 503 copies of "Miscellaneous Writings." The total number of packages mailed was 9,043; many of these packages contained as many as twelve books. The total number of subscriptions to Unity periodicals received during the month of December was 29,280.

It is not we, but public judgment, that declares that books are among the most acceptable Christmas gifts that can be found. With these figures before you, is it necessary for us to urge you to send in your order for Christmas gifts as soon as possible? Your order, mailed at once, will escape the December rush; it will be carefully filled, attractively wrapped, bound with holly tape, and mailed just in time to reach your friends at Christmas.

The Unity Center of Christianity in Los Angeles celebrated its sixth birthday anniversary on August 19. Representatives of the following departments gave six-minute talks: Silent Healing Department, Local Healing, Business Men's Unity Club, Woman's Auxiliary, Good Words Club, Sunday School, Young People's Club, and Business Department. There are many Unity students who will feel a thrill of pride at this announcement; many who have received help through the work of this center and many who have had a part in making it the success which it is. To all of these people we extend our congratulations.

What fun the kiddies will have this Christmas if they can have a part in the joy of making Christmas gifts. Wee Wisdom for November tells them just how to make the prettiest little gifts for Mother and Sister and Grandmother. The same magazine has such an interesting story, too: "The Blessedest Thanksgiving." If your little folks are not having their share of the fun that Wee Wisdom has for them, it is your fault and you should subscribe for them at once.

Unity School has recently purchased a new $25,000 machine for gathering and binding Unity magazine. The new magazine will have a flat back instead of a saddle-back, the type which you are now receiving. It will open out flat at any page. It will be bound with glue instead of with wire stitches. The new machine will very materially reduce the time required for gathering and binding Unity. It will also give you a greatly improved magazine.

We hope to have the entire equipment ready for operation in time to prepare the February number for you.

John Garrison, the head of our printing department, has been doing considerable work with a ruler and pencil the last few days in an effort to find a place for the machine. We know that there will be a place for it. We may have to build an addition. We know from past experience that many of our friends will welcome the opportunity to have a part in this necessary expansion, should it prove necessary to build the addition.

The Prosperity Bank drill cures fear of lack. Read what these friends say about it. "The Prosperity Bank has been a great help to me. I have ceased to worry about my financial affairs, for I know that the Lord will provide. My husband has had work all the time, although he had not expected to have employment all summer. I know that he will continue to have employment, because I have absolute faith that God will provide." Another friend writes along the same line: "We have never worried about meeting our debts since we started getting Prosperity Banks. A way is always provided, sometimes from the most unexpected source."

The November issue of The Christian Business Man is out now. If you are not receiving this magazine regularly you are overlooking a valuable asset in your business affairs. The leading article of this issue is "Selling Truth and Merchandise," by Will C. Smith. This is a straight-from-the-shoulder talk by a traveling salesman who increases his own business and that of others by spreading and practicing Truth principles as he goes about his territory. This number also introduces a new series, "Little Stories of Business," which gives a different angle on the relation of the Bible to business.

"There is a peculiar dignity attached to the gift of a book that is in no way affected by its price."

A new idea was carried out in the Unity Healing and Prosperity Records for the month, August 20 to September 20. When Charles Fillmore spoke the words of these statements into the recording machine, the healers from Silent Unity were present lending their spiritual force to the spoken word. We shall appreciate hearing from our subscribers in regard to these particular records. If they proved especially valuable and effective, as we were sure that they would, this method of making the records will be continued.

The process of making the twin records for the Unity Healing and Prosperity Thoughts has been gradually improved for the past several months. As a result reports similar to the following one are coming in very regularly.

"I have just received and played for the first time your twin records. Surely these are your crowning achievement. To those who cannot attend your meetings in person or who have no chance to hear by radio the voice of our spiritually guided Charles Fillmore, they seem a message from an angel."

Those who are having the most success with these records are the ones who are following most carefully our instructions in playing them: Leave the records attached to the cards and play with a new medium steel needle.

"I am a subscriber to Weekly Unity. Words fail me for an expression of the wonderful, inspiring thoughts and the messages that the articles bring home to me. They have helped me in a business way—so much so that I am considered one of the best representatives of my company." The inspiration that this man has found in Weekly Unity is there for you, too; you have but to claim your right to it.

"Miscellaneous Writings" has not previously been offered in the paper (pocket size) edition, or in limp keratol. The new edition of this publication, which has just been completed, will be brought out in these two bindings in addition to the two previously used: paper and cloth. These new bindings will sell for $.75 and $3, respectively.

Many of our friends abroad will wish to order Unity publications as Christmas gifts. These friends may be very sure that these gifts will reach their destination on time if they will send their orders to us now. Each of these gifts will contain a Christmas card, will be wrapped with holly tape, and will be mailed from here in time to be delivered just before Christmas.

Perhaps your subscription will expire soon. If so, you will be especially interested in the following testimonial:

"When I received the notice that my subscription would expire soon, I could not see any possible way to send the dollar, as my small salary was already pledged to the last penny for several months to come. But I knew that God would take care of me, as he always does. I did not worry, although I would rather have given up almost anything else than my Unity magazine. Yesterday while I had nothing to do, a man walked into the office where I am employed and asked me to fill out some papers for him. When I had finished, he thanked me and handed me a dollar bill. My first thought was that God had given me Unity for another year. Oh! isn't there great joy in living under the conscious care of our Lord?"

"Unity has changed my whole life. Your remarkable book, 'Christian Healing,' has helped me more than words can tell. It has taught me how to help others, how to cultivate love. In fact, it has revealed to me so many beautiful truths that I could never tell all. I am indeed grateful to God and to you."—*Extract from a personal letter to Charles Fillmore.*

An effort is being made to introduce "Lessons in Business, as a textbook for use in men's Bible classes in the regular churches throughout the country. Any class of business men will find this book an aid to applying Christian principles to business in a practical way.

FOR FOREIGN SUBSCRIBERS

For the benefit of subscribers living in far distant countries, the Silent Unity Healing Thought and the Prosperity Thought are given one month in advance. Below are the thoughts that will appear in December Unity magazine.

HEALING THOUGHT

Held daily at 9 p. m.

December 20, 1924 to January 20, 1925

In my spiritual integrity I affirm my bodily perfection through Christ. "Ye therefore shall be perfect, as your heavenly Father is perfect."

PROSPERITY THOUGHT

Held daily at 12 m.

December 20, 1924 to January 20, 1925

Peace and plenty, one circling sea,
Compass me in unity.

SILENT-70

This is the department of Unity which attends to the distribution of free literature. You who have been benefited by the study of Truth and who desire to help others to see the Light are invited to join Silent-70 and take up this work. Write to us for information.

We give the following testimonials:

Middlesborough, England—This is my report to you concerning the distribution of the free literature which you sent to me. I find that the stock is almost exhausted now, in this short space of time. My coworkers have assisted me in distributing in fertile soil; in many cases the seed is springing forth. There is an awakening and a wider expansion of the understanding, looking to the Divine within as the one and only source of all good. Surely and steadily Unity work is spreading in our locality. In visiting some of those who appear to be sick, it is beautiful to witness a growing brightness in their faces through the renewing of their minds. We find it very encouraging to go forward in this mission of service for others. We praise and give thanks to the Divine for creating Unity and for the opportunities that have come to us to help in this work. You have helped me and mine so much that I must help others. I still desire your prayers for divine illumination that I may better fit myself for this glorious work.—*Mrs. M. L., S-70 No. DN-37.*

A Penitentiary—I received your letter, "Lessons in Truth," and Unity. They are the best things that I have ever read. My cellmate is as much interested in them as I am. I received a card from Unity School of Christianity announcing that Unity magazine would be sent to me for a year. I surely appreciate your kindness, and your prayers, and will not forget you when I am free and again go to work. I am pleased that you take an interest in me and I should like to become a member of Silent-70. May God bless you and your cause.—*A Prisoner, S-70 No. DQ-28.*

Traverse City, Mich.—Will you please enroll me as a member of Silent-70. I am delighted to be privileged to help in this wonderful work. Most of the literature that you sent has been placed, with splendid results. I am eager to bring the message of Truth to many of my friends. Am inclosing a love offering for Silent-70.—*Mrs. M. S. S., S-70 No. CQ-12.*

UNITY CORRESPONDENCE COURSE

is made up of lessons on the practice of Truth as taught by Jesus Christ. Wherever you may live, you may take these lessons with the same advantages that you would enjoy under personal instruction at Unity headquarters.

The student is taught a lesson and is quizzed upon its points in order to clear his understanding and give him the consciousness which demonstrates Truth.

One should understand our fundamental principles before applying for this personal instruction. A certificate is given when the Course is completed. Tuition is on the voluntary love offering plan.

A request to our Correspondence School department will bring you a schedule and full information.

UNITY GOOD WORDS CLUB

"Whoso keepeth his mouth and his tongue keepeth his soul from troubles." Thirty-two thousand Good Words Club members are proving this Scriptural law. Membership is open to all through this pledge:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore I desire to become a member of Unity Good Words Club, that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversations against all negative words and to speak words of trust, faith, wisdom, goodness, truth, health, courage, cheer, purity, peace, prosperity, praise, joy, and good will. I will also abide by the rules of the Club.

Name .....

Address .....

City or town ..... State .....

(Sign this blank personally and return for enrollment)

Offerings are received to help defray the Club expense. The Club pin (gold), $1.50, and the wall pledge card, $.25, are helpful "reminders."

Please check the magazine to which you subscribe or have access: Unity (——) Weekly Unity (——) Wee Wisdom (——) The Christian Business Man (——) Unity Daily Word (——).

WHERE UNITY PUBLICATIONS ARE SOLD

A representative line of the Unity books, booklets, and magazines will be found at the following places. You are invited to call personally, inspect the Unity literature, and make your purchases direct from the nearest address.

Many of the centers and classes listed below have regular meetings which you are cordially invited to attend.

ARK., Hot Springs—Steigler Bros., 520 Central.
Little Rock—Pfeifer Brothers.

CALIF., Alameda—Home of Truth, cor. Grand and Alameda ave.
Alhambra—Unity Truth Center, 206½ W. Main st.
Arcadia—Unity Study Class, Oak Wee Cottage, E. Huntington Drive.
Berkeley—Home of Truth, 2738 Regent st.; Northbrae Truth Center, 1037 Colusa ave.
El Centro—Unity Reading Room, First National Bank bldg.
Fresno—Unity Truth Center, 925 Divisadero st.
Hayward—Unity Truth Center, Palmtag bldg., cor. B. and Castro.
Hermosa Beach—Tri-City Society, 9th st. and Hermosa ave.
Hollywood—Library of the Open Portal, 1500 Courtney ave.
Lamanda Park—Unity Truth Center, 65 S. Roosevelt st.
Long Beach—Unity Society, 432 Locust st.; Hewitt's Bookstore, 117 Pine st.; Unity Studio Library, 121 Chestnut ave.
Los Angeles—Unity Center, 2120 S. Union ave.; Unity Fellowship, 618 W. 9th st.; Unity Truth Center, 233 S. Broadway, rms. 405, 406; Home of Truth, 1975 W. Washington st.; Unity Library, 233 S. Broadway, rm. 342; Metaphysical Library, 432-435 Music Art bldg.; Betty Crittenden, 4312 Rosewood ave.; Bullock's.
Modesto—Metaphysical Circle, 1030 12th st.
Oakland—Andrew J. Bloom, 643 16th st.; Fruitvale Truth Center 2021 24th ave.; Unity Truth Center, 1450 B Alice st.; Mrs. R. A. Townsend, 376 38th st.
Orosi—Peace Center, box 22.
Palo Alto—N. T. Truth Center, 565 Hamilton ave.
Pasadena—Unity Society, 482 El Dorado st.; The Brown Shop, 190 E. Colorado st.
Sacramento—Unity Center, 309 Plaza bldg.; Unity Study Class, 1326 P st., apt. C.
San Diego—Unity Society, 412 A st.; Home of Truth, 1515 Front st.; House of Blessing, 2109 2d st.; Mrs. Cella B. Slocum, 3066 Cedar st.
San Francisco—Unity Center, rm. 412, 251 Post st.; Metaphysical Library, 466 Geary st.; Home of Truth, 1919 Sacramento st.; California Truth Center, 68 Post; Mission Unity Center, American Hall, 20th and Capp; Truth Center, 358 Sutter; The Emporium.
San Jose—Christian Assembly, 72 N. 5th st.; Metaphysical Center, 31-32 Porter bldg.
San Pedro—Unity Cottage and Center, 934 W. 11th st.
Santa Barbara—Truth Center, rm. 39, 17 E. Carrillo st.
Santa Cruz—Universal Truth Center, 2d floor Higm bldg.
Santa Maria—Valley Variety Store, 221 S. Broadway.
Santa Monica—Unity Truth Center, 528 Arizona ave.
Sebastopol—Unity Truth Center, Palmknolla, Petaluma ave.

COLO., COLORADO SPRINGS—Unity Center, 109½ N. Tejon st., rm. 10; Grimwood's, 20 N. Tejon st.
DENVER—Unity Center, 302 Community Chest bldg.; College of Divine Science, 1819 E. 14th ave.; The Power Pub. Co., 4235 32d.
PUEBLO—Unity Truth Center, 124 W. 13th st.
D. C., WASHINGTON—Unity Society, 1326 I st., n. w.; Unity Truth Center, 1214 U st., n. w.; Woodward and Lothrop, 10th, 11th, F and G sts.; Metaphysical Library, 1627 K st., n. w.
FLA., JACKSONVILLE—Unity Center, 302 Clark bldg.
ORLANDO—Carper's Bookstore, 24 S. Orange ave.
TAMPA—Unity Center, 1107 Marion; Henry C. Parrott, box 581.
GA., SAVANNAH—Adler's Department Store.
IDAHO, BOISE—Arch, Cunningham & Co., 910 Main st.
MONTPELIER—Verna I. Shupe, lock box 531.
ILL., CENTRALIA—Metaphysical Library, Trust Bank bldg.
CHICAGO—First Unity Society, 500 Capitol bldg., 159 N. State st.; The Unity Fellowship, rm. 1008, 410 S. Michigan ave.; Roseland Unity Study Club, 111 W. 10th st.; Mrs. F. G. Ritchie, 1814 Straus bldg., 312 S. Michigan ave.
CHICAGO HEIGHTS—Unity Home of Truth, 1136 Emerald.
SPRINGFIELD—Susan Lawrence Gehrmann, 327 E. Lawrence ave.
WAUKEGAN—Mrs. C. W. Lindberg, 408 South ave.
IND., ANDERSON—Glen M. Tait, 505 Farmers Trust bldg.
INDIANAPOLIS—Unity Truth Center, 1114 Odd Fellow bldg.; Unity Practical Christianity, 74 When bldg.
KOKOMO—Mrs. Norman Simpson, 523 S. Washington st.; Sander's Book Store, 119 E. Walnut st.
VINCENNES—C. S. Miller D. & S. Co., 314-316 Main st.
WABASH—Mrs. Alice M. DePuy, 75 W. Maple st.
IOWA, DES MOINES—First Unity School, 730 19th st.
OSKALOOSA—Mrs. Kate Caldwell, 714 E. High st.
SIOUX CITY—Unity Truth Center, 409 Ross st.
KANS., KANSAS CITY—School of Christianity, 1936 N. 6th st.
WICHITA—Miss Anna Thornton Jones, 1855 N. Market; Unity Truth Center, 3859 E. Douglas st.
KY., LOUISVILLE—Truth Center, 604 Shubert bldg.; W. K. Stewart Co., 425 S. 4th st.
LA., NEW ORLEANS—P. L. Brothers, sr., 1207 Constantinople st.; Riverside Unity Center, 2301 St. Thomas st.; Christ Church of Divine Science, 5641 W. End blvd.
MAINE, SACO—World Helpers, Flagg Pond Road.
MASS., BOSTON—Boston Truth Center, 739 Boylston st.; Metaphysical Club, 234 Boylston st.; Home of Truth, 111 Newbury st.; Old Corner Bookstore, 27-29 Bromfield st.
CAMBRIDGE—Truth Center, 71 Martin.
LOWELL—Mrs. Frank W. Derby, 11 Cascade ave.
SPRINGFIELD—Mrs. Mary Margeson, 356 Main st.
MICH., BATTLE CREEK—Unity Study Class, 90 Highway st.
DETROIT—Unity Center, 3782 Woodward ave.; The Higher Thought Assembly, 1432 Farmer st.; John V. Sheehan & Co., 1550 Woodward ave.; Mrs. Catherine Burnham, Tuller hotel; The Book Nook, 4650 Woodward at Forest.
FLINT—School of Metaphysics, 417 Stevens st.
GRAND RAPIDS—Ida M. Bailey, Coit road, North Park, R. R. 9; Herpolsheimer Co.
IONIA—Lucia B. Vosper, E. Main st.

KALAMAZOO—School of Christianity, 211 W. Dutton st.
LANSING—John A. Preston, 303 Seymour ave.
MINN., DULUTH—Mr. Peter Lein, 224 W. 1st st.
MINNEAPOLIS—Unity Society, 1760 Hennepin ave., apt 4; Unity Truth Center, 831 Aero bldg.; Caroline D. Walen, 2310 W. 50th st.; Constructive Phychology Club, 2744 4th ave., S.
ST. PAUL—Metaphysical Library, 99 Garfield st.; Society of Truth, 446-A Wabasha st., rm. 3.
MISS., BILOXI—The Tea Shoppe, 133 Lameuse st.
GREENWOOD—R. L. Hataway, 807 S. Main st.
MO., KANSAS CITY—Unity Library, 913 Tracy ave.; Unity Reading rm., 1107 Waldheim bldg.; Bookman Library, 1010 Grand ave.; South Side Unity Center, rm. 203, Jewell bldg., Armour and Troost; Unity Study Class (colored), 2319 Michigan ave.; Emery, Bird, Thayer, 11th and Walnut.
ST. JOSEPH—Unity Center, 225 Kirkpatrick bldg.
ST. LOUIS—H. H. Schroeder, 3537 Crittenden st.; Divine Science and Unity Center, Hotel Melbourne, Grand and Lindell; St. Louis Truth Center, 4030 Lindell; Mrs. J. C. Appel, 2631 Russell ave.
MONT., BUTTE—Keefe Brothers, 25 W. Park st.
NEBR., FALLS CITY—Unity Center, 1707 Stone st.
LINCOLN—Unity Society, 502 Fraternity bldg.
OMAHA—Unity Study Class, 3314 Burt st.; Metaphysical Library, 280 Aquilla court, 1615 Howard st.
NEV., YERINGTON—Mrs. C. S. Durand, box 67.
N. H., MANCHESTER—Home of Truth, 153 Concord st.
N. J., EAST ORANGE—Divine Science and Unity Society, 569 Main st.
ELIZABETH—Unity Society, 1081 E. Jersey st.
HACKENSACK—Truth Center, 360 State st.
MONTCLAIR—Mrs. M. Elizabeth Blackmore, 303 Claremont ave.
NEWARK—Unity Society, Riviera hotel.
PATERSON—Unity Truth Center, 98 Broadway.
N. MEX., RATON—May Schleifer, 321 N. 4th st.
N. Y., BROOKLYN—Unity Study Classes, 774 E. 40th st.
BUFFALO—Buffalo Unity Society, 180 Mariner st., Mariner hall; League for the Larger Life, 152 Elmwood ave.; Aries Book Shop, 116 Delaware ave.
CHAUTAUQUA—The Chautauqua Bookstore.
NEW ROCHELLE—Unity Center, 14 Banefay Place.
NEW YORK—Unity Society, 250 W. 57th st.; Brentano's, 5th ave. and 27th st.; Goodyear Metaphysical Book Shop, Inc., 25 W. 42nd st.; Book Corner Shop, 222 W. 72nd st.; Center Publishing Co., 828 7th ave.; Divine Science Co., Inc., 113 W. 87th st.; Seymour School of Musical Re-Education, 57 W. 48th st.
ROCHESTER—Unity Society, 138 Court st.; Scrantom's, Powers bldg.
SCHENECTADY—Unity Center, 125 Park ave.
SYRACUSE—Katherine H. Carter, 155 E. Onondaga st.
OHIO, AKRON—Unity Church of Truth, 283 S. Main.
CANTON—Ralph Young, 139 Cleveland ave., s. w.
CINCINNATI—Unity Center, Burnet house, 3d and Vine; Divine Science library, 9 W. 4th, rm. 57; New Thought Temple, 1216 Mercantile Lib. bldg.; Universal Truth Center, 11 W. McMicken.
CLEVELAND—Cleveland Truth Center, 725 Hickox bldg.; Mrs. Frank Ohlman, 11322 Ohlman ave.; Unity Study Class, 3518 Poe ave.; Tucker School of Expression, 5012 Euclid ave.
COLUMBUS—Unity Truth Center, Seneca hotel, cor. Broad st. and

Grand ave.; McClelland Bookstore, High st.
DAYTON—Pettibone McLean Co., 23 W. 2d st.
HAMILTON—New Thought Unity Temple, 7th near High.
MT. VERNON—Mrs. Katherine K. Staunton, 15 N. Mulberry st.
ROCKY RIVER—Unity Center, 19330 Frazier Drive.
TOLEDO—Unity Study Class, 656 Pleasant pl.
OKLA., ANANDARKO—Mrs. Nettie Melton, 216 W. Oklahoma ave.
MUSKOGEE—Unity Truth Center, 133 East Side blvd.
OKLAHOMA CITY—Unity Center, 309 Baltimore bldg.; Divine Science Church, 1313 N. Hudson; Wiggner Book Co., 128 W. Main.
TULSA—A. F. St. Clair, Densmore hotel; Tulsa Unity Class, 211 Seaman bldg.; Tulsa Bookstore, 19 W. 3d.
OREGON, MILL CITY—Jennie Christensen, c/o Mrs. A. Hinkle.
PARK PLACE—Mrs. Clara H. Rosebraugh.
PORTLAND—Metaphysical Circulating Library, 312 Central bldg.; The Realization League, 727-28 Corbett bldg.; Tansing Book & Stationery Co., 380 Morrison st.
PA., BUTLER—Mrs. Ethel C. Turner, 339 N. McKean st.
ERIE—Erie Truth Center, c/o Reed House.
PHILADELPHIA—Unity Center of Truth, 236 S. 13th st.; The Chapel of Truth. 1507 Walnut st.
PITTSBURGH—Kingdom School of Christianity, 819-21 Wabash bldg. (Entrance 410 Liberty ave.)
WILKES BARRE—Alice B. Sadler, 57 Terrace st.
R. I., PAWTUCKET—Mrs. Ida M. Syddall, 53 Lupine st.
PROVIDENCE—New Thought Center, 72 Weybosset st., rm. 307.
TENN., KNOXVILLE—Frank J. Frye, 400 McKee st.
NASHVILLE—Unity Center, 307 Commercial Club bldg.; Unity Truth Center, 150 5th ave., n., Psychology bldg.
TEX., AUSTIN—Griegs, 910 Congress ave.
DALLAS—Unity Society, 1311 Elm st., rm. 301; Mrs. C. H. Garvin, 1401 N. Beckley, Sta. A; Unity Club, 3606 Roseland ave.; Unity Self-Help Circle, 1631 Pine st.
EL PASO—Unity Truth Center, 1728 Wyoming st.
FT. WORTH—Unity Truth Center, 505 Worth bldg.
GALVESTON—Purdy's Bookstore, 2217 Market st.
HOUSTON—Unity Metaphysical Center, 1 and 2 New Majestic bldg.
PALESTINE—Mrs. P. D. Wolff.
SAN ANTONIO—Unity Center, 818 Maverick bldg.
UTAH, SALT LAKE CITY—Unity Truth Center, rm. 624 Commercial bldg., 25 E. 2d South st.; Horton Bookstore, 27 E. Broadway.
VA., NORFOLK—Unity Center, 2817 Villa Circle; Freeman's Bookstore, 243 Gramby st.; Norfolk Truth Center, 119 Tazewell st.; Mrs. P. B. Cain, 1248 W. 27th st.
WASH., BELLINGHAM—Mrs. Augustus Griffin, 1415 W. Holly st.
CHEHALIS—Mrs. Alice L. Ruth, 876 Folsom.
SEATTLE—S. Louise Foulkes, 1217 7th ave.; Raymer's Old Bookstore, 1330 1st ave.; The Bookmart, 622 Pike st.; Center of Christian Philosophy, 537-538 Waldorf hotel; The Bookery, 4241 University Way.
SPOKANE—Spokane Book and Stationery Co., 903 Riverside ave.; The Church of Truth, cor. 6th ave. and Jefferson st.
TACOMA—Metaphysical Center, 719 S. E. st.; Raymer's Old Bookstore, 1317 Pacific ave.
WIS., MILWAUKEE—First Unity Center, 130 Oneida, rm. 6.
WYO., CASPER—Unity Truth Center, Zuttermeister bldg., rm. 5.

FOR OUR FOREIGN SUBSCRIBERS

Beginning with this issue, one page in this department, the Publishers' Department, will be devoted each month especially to our foreign subscribers. This page will contain a list of the Unity publications which are published in foreign languages, and a list of dealers and centers handling Unity literature in foreign countries. In addition to these regular features, all announcements of special interest to our foreign subscribers will appear on this page.

UNITY PUBLICATIONS IN FOREIGN LANGUAGES

The following named Unity publications can be supplied in the languages indicated. Other Unity publications are now being translated into foreign languages. When these are completed and ready for sale, announcement to our subscribers will be made on this page.

Directions for Beginners.....German, $.25; Spanish, $ .10
Finding the Christ.....German or Spanish, .35
Lessons in Truth.....French or Italian, $.75; German, 1.25
Tracts: Sure Remedy; Prosperity Thoughts; Consecration of the Room; Talk Abundance, Have Abundance; Ideas on Demonstrating Prosperity; Bless Your Money; Dedication of the House; How I found Health; Enduring Words:..... ..... Spanish, assortment $ .10

WHERE UNITY PUBLICATIONS ARE SOLD

AUSTRALIA, BRISBANE, QUEENSLAND—Unity Truth Center, Albert house, 2d floor.
MELBOURNE—Anna Hudson, 145 Collins st.; New Thought Book Shop, 229 Collins st.
PERTH, WESTERN AUSTRALIA—Albert & Sons, 180 Murray st.
SYDNEY, N. S. WALES—Truth Center, Cole's arcade, 346 George st.
B. W. I., PORT OF SPAIN, TRINIDAD—Selyn Commercial Agencies.
CAN., MOOSE JAW, SASK.—Unity Center, 214 Hammond bldg.
TORONTO, ONT.—Toronto Unity Center, 53 College st.
VANCOUVER, B. C.—Vancouver Truth Center, 18 Fairfield bldg.
VICTORIA, B. C.—Unity Center, 600 Campbell bldg.
WINNIPEG, MAN.—Unity Society, 672 Alverstone st.
ENG., BELPER, DERBY—Rev. W. J. Robson, 20 The Fleet.
LIVERPOOL—Annie Fairbank, 136 Granby st., Princes Park.
LONDON—L. N. Fowler & Co., 7 Imperial arcade, 4, 5, 12, and 33 Imperial bldg., E. C.; The Rally, 39 Maddox st., W 1; Theodore Waterman, 146 Church Road, Upper Norwood, S. E. 19.
SCOTLAND, GLASGOW—Unity Library, 1558 Gt. Western Road, W. Anniesland.
S. AFRICA, JOHANNESBURG—True Self Realization Service, P. O. B. 3491, rm. 9, 189 Jeppe st.

UNITY BOOKS AND BOOKLETS

Aunt Joy's Nature Talks.....$1.00; $1.50
Bible, American Revised..... 4.50
Book of Silent Prayer.....Paper, $.75; keratol, 2.00
Christian Healing.....$1.00; $2.00; 3.00
Study Helps and Questions for Christian Healing..... .35
Divine Remedies.....paper, $.75; khaki, $2.00; keratol, 3.00
Cook Book, Unity Inn.....washable cover, 2.00
Lessons in Business.....paper, $.50; khaki, 1.50
Lessons in Truth.....$.75; $1.50; $2.00; 3.00
Question Helps for Lessons in Truth..... .35
Miscellaneous Writings.....$.75; $1.50 3.00
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Treasure Box ..... .50
Truth in Song..... .50
Wee Wisdom's Way .....paper, $.75; de luxe, 1.50
Wee Wisdom Picture Book, Vol. I, II, III.....each 1.50
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Christian Salesman ..... .50
Consecration of the Room, The..... .25
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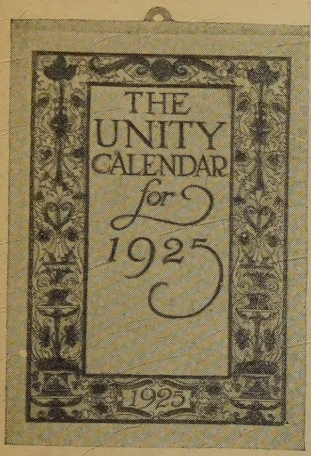
u-11-24

THE UNITY CALENDAR

Inspiration, Service, and Ornamentation



The inspirational thoughts in the 1925 Unity Calendar are taken from that column that has grown so dear to our Weekly Unity readers —Things To Be Remembered. The thoughts are written by Lowell Fillmore. The one for July says: "We can fill our minds and our bodies with Godlike thoughts and reap happiness, health, and prosperity, or we can let the negative thoughts of appearance fill our minds and bodies with discord." These statements, each of them before you for a whole month, will be an inspiration for you to fill your mind and body with Godlike thoughts and to reap your happiness, health, and prosperity. When the year is over, you will find that you have grown perceptibly by your daily study of these truths.

The calendar is seven inches by ten inches; the type is large and distinct; the paper is of the best grade, making the calendar quite durable. Rick Fillmore, our Unity artist, has designed a very attractive border in colors. The calendar will be an ornament wherever you use it.

The calendar will be sent in a decorated box, adding to its appropriateness as a gift. The price, $.50, makes it possible for each of our readers to have one.

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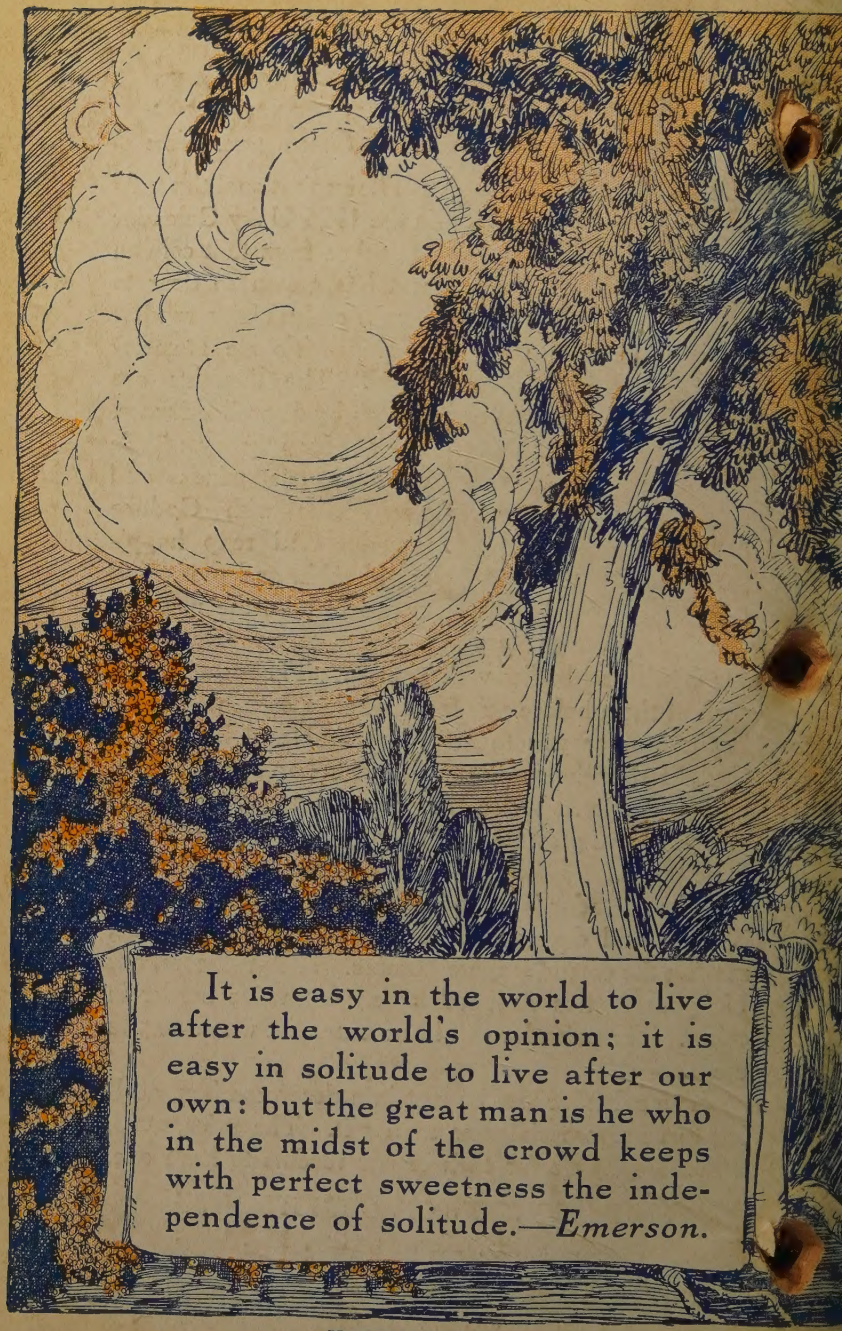

It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own: but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.—*Emerson.*

PRINTED IN U. S. A.